The Outlook

Vol. 64 January 20, 1900 No. 3

CONTENTS

THE WEEK:

Senator Beveridge's Speech 139
The Clark Bribery Case 139
Secretary Gage and the Banks 140
The Boer War 142
The Commerce of 1899 143
The Deutschland 144
Proportional Representation in Belgium 145
The African Gold Coast 145
Negro Village Improvement 146
State Prison Commission 146
Sewing-Schools 147
School Gardens 147
Alcoholism in French Hospitals 148
Bishop Lawrence and His Critics 148
Dr. Martineau's Death 149
Cardinal Vaughan and the Boer War 149
The Famine in India 150
Justice Brewer on Twentieth Century Religion 150
Moravian Mission in Greenland 151
The Moody Memorials 151

EDITORIALS:

James Martineau 152
The Duty of Congress 155
The Freedom of Commerce 156
The Larger Relationship 158

CONTRIBUTED ARTICLES:

From the Cape to the Front 159
By James Barnes
Dwight L. Moody: A Personal Tribute 163
By George Adam Smith
Neutral Rights and Contraband of War 167
By Theodore S. Woolsey
A Manual Training Exhibit 171
By Lillian W. Betts
Christ's Laws of Life: Righteousness 173
By Lyman Abbott

BOOKS AND AUTHORS:

The Things that Remain (Gladden's "How Much is Left of the Old Doctrine") 179
Books of the Week 180

NOTES AND QUERIES 182
CORRESPONDENCE 184
FOR THE LITTLE PEOPLE 187

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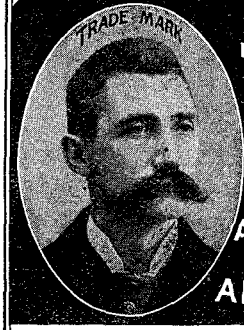

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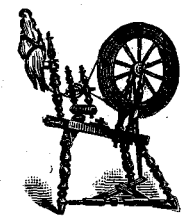

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Congress: Senator Beveridge's Speech

The speech of Senator Beveridge, of Indiana, in support of his resolution favoring the permanent retention of the Philippines filled the Senate Chamber with an audience of almost unprecedented distinction, and won rounds of applause. But it was distinctly disappointing to those who support expansion in order to extend American institutions rather than American trade. He began his address with the statement: "The times call for candor. The Philippines are ours forever, 'territory belonging to the United States,' as the Constitution calls them. And just beyond the Philippines are China's illimitable markets. We will not retreat from either." With this preface, he made the groundwork of his argument the extent of China's commerce, and the value of the Philippines as commanding the commercial situation in the East. Hong-Kong, he declared, reflected more glory on England than Waterloo, for "from Hong-Kong's heights civilization is irradiating all the Orient." Manila, as a port of call and exchange, had possibilities still vaster, and would, he predicted, "in the time of men now living far surpass Liverpool." When he turned to his own observations in the Philippines, he spoke with enthusiasm of their mineral and agricultural resources, but rather hopelessly of their people. "The most enlightened among them," he said, "declare that self-government will succeed because the employers of labor will compel their employees to vote as their employer wills." The only government for which the Filipinos are fit, said Senator Beveridge, is a "simple and strong" government having "an American Governor-General in Manila, with power to meet daily emergencies; possibly an advisory council with no power except that of discussing measures; an American lieutenant-governor in each district, with a like council about him; American judges for all but the smallest offenses; gradual, slow, and careful introduction of the best Filipinos into the working machinery of government; no promise whatever of the franchise until the people have been prepared for it: all this backed by the necessary force to execute it." We do not believe that such a plan of government represents the purposes or the desires of the Administration, and still less did Senator Beveridge represent them when he demanded "the establishment of import duties on a revenue basis, with such discrimination in favor of American imports as will prevent the cheaper goods of other nations from destroying American trade," and "the establishment of the English language throughout the islands, teaching it exclusively in the schools, and using it through interpreters exclusively in the courts." Senator Hoar's brief reply warmly complimented Senator Beveridge upon his eloquence and enthusiasm, but hit upon the fatal weakness of his address by pointing out that the words "right, justice, duty, and freedom" were absent. It is only upon right, justice, duty, and freedom that the expansion of America can proceed; extension of our sovereignty upon any other basis would be the abandonment, not the expansion, of the American idea.

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The Clark Bribery Case

The testimony before the Senate Committee on Elections regarding the use of money to elect Senator Clark, of Montana, continues to be of sensational interest. The committee-rooms are crowded, and the efforts of Senator Clark's attorneys to show that the opposition to him was as corrupt as his support have involved in scandal nearly every one connected with the affair. The danger is that the proof of

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unsuccessful corruption to defeat Senator Clark may permit corruption in his behalf to be successful. Such a result would be signally subversive of political morality, and the conscientious public must demand that the proof of corruption against his agents shall make void his title to office. Any other decision would formally notify Senatorial aspirants that if they only corrupt enough legislators, and act through agents, they are secure. In this matter we cannot afford to be behind Great Britain, whose Corrupt Practices Act of 1882 lays down the only tenable position—that, of two candidates employing bribery, the public will accept neither.

❀

The Clark-Daly Feud

In Montana the contest has been between Mr. Clark and Mr. Daly, both great mine-owners, and both for many years aspirants for political supremacy within the State. As this personal conflict bids fair to figure largely in the contest at Washington, we give herewith the history of their feud, as told by a former Montana resident who holds a brief for neither. Our correspondent writes us as follows:

Both Clark and Daly are millionaires. Both are Democrats, but the bond of party is with neither so strong that it will not break if one is called on to support the other. At one time, years ago, they were business partners and personal friends. They had a disagreement over some property they owned together, and it led to a lawsuit, which resulted in Daly's having to pay Clark nearly a quarter of a million dollars. This was the declaration of a warfare in which a truce has never been struck. In 1888 Clark was nominated as Delegate in Congress from what was then Montana Territory. The Democrats could count always on a safe majority in Territorial days, owing to the large number of the early settlers that had come from the South during the war, many of them members of the "left wing of Price's army," as Owen Wister has called them in his stories of Western life. But there were not enough Democrats for a majority with Clark a candidate, for the Daly Democrats deserted him and he was defeated by Thomas H. Carter, one of the present Senators from the State. In 1893 the Legislature was Democratic by a narrow margin, and Clark was made the caucus nominee of his party; but Daly controlled enough votes to defeat him, which he did, although it required a deadlock which prevented the election of any one. After the Legislature adjourned, Governor Rickards appointed Lee Mantle to the vacancy, but the Senate refused to seat him, establishing the precedent that is being used to bar out ex-Senator Quay from this Congress. These victories for Daly made a long score, but Clark bided a time of reckoning. It came with the selection of the permanent capital for the State. Daly, never a candidate for office himself, entered his town of Anaconda for the contest, and no nominee could be more keen for victory than was he that the town he had founded and fostered should become the State seat of government. In the first election Anaconda and Helena led Great Falls, Butte, Bozeman, and Missoula; so, in the succeeding election, which was to be decisive, they were the only candidates. Clark entered the lists for Helena, and no knight ever fought harder. It was a contest between Daly and Clark rather than between Anaconda and Helena, and this time Clark won, for Helena was chosen the capital by a majority of 1,906. Daly nursed his bitter disappointment against a day of satisfaction, and is now determined not only to defeat Clark, but, if possible, to disgrace him.

It is likely that Senator Clark's attorneys can show that Mr. Daly's money has been used to secure witnesses against him and his agents; but the Senate has no right to permit evidence against Daly to exculpate Clark.

❀

Secretary Gage and the National City Bank

Secretary Gage's reply to the Congressional resolutions regarding the relations of his department with the banks is, in the main, a reply to the charge that he had shown especial favor to the National City Bank. The general questions whether interest should be demanded upon Government deposits—as the bill just introduced by Mr. Levy, of New York, would require—or whether the surplus should be used in reducing the Government's interest-bearing debt—as Secretary Windom provided—are not considered. The Secretary shows that the policy of leaving internal revenue collections without interest in designated banks has back of it both precedent and law, and cites authorities to the effect that any of the receipts of the Government, except those from customs duties, may be deposited in the same way. When, therefore, the money received from the National City Bank in payment for the Custom-House was forthwith deposited with the National City Bank, the Secretary conformed with the law as interpreted to him by his official legal advisers. Regarding the fact that sale of the Custom-House to the bank has left the title unchanged, so that the bank does not return

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the building for taxation, the Secretary states that the National City Bank's bid for the Custom-House was $190,000 higher than any other, and that the contract allowed the purchaser to pay any part at any time, provided $750,000 was paid in cash. The bank had paid in cash $3,215,000, leaving $50,000 still due, and so long as anything was due the title could not be transferred. Whether there is any limit to the time when the title shall remain with the Government is not made clear. Regarding the alleged payment of "rent" for a building to which the Government still has the title, the Secretary says that no such payment has yet been made, "for the reason that such payment awaits appropriation by Congress." As to the alleged favor of the National City Bank in making it the depositary for all the internal revenue receipts, the Secretary states that the public convenience required the use of a single depositary in order to avoid the issue of daily instructions to 133 collectors, and that the National City Bank alone had deposited bonds sufficient to serve as such depositary. In conclusion, the Secretary states that he has never discriminated in favor of one bank against another, and that generally he has invited all the banks to qualify themselves for the Government deposits, and treated all "equally and equitably."

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The Letters to the Secretary

Together with this reply Secretary Gage sent to Congress, as requested, all the correspondence with banking officials relative to the Government deposits. Both in letter and in spirit the request of Congress was obeyed with absolute fearlessness, and the public learned the kind of pressure to which the Department is subjected in connection with the distribution of its favors. The most striking of these letters came from ex-Comptroller of the Currency A. B. Hepburn, acting in the capacity of Vice-President of the National City Bank. This letter, addressed to Mr. Gage personally, was dated June 5, 1897—shortly after Mr. Hepburn became connected with this bank—and asked for the continuance of Government deposits, calling attention to "our list of directors" as showing that "we have also very great political claims in view of what was done during the canvass last year." Other letters from the officers of this bank asked that "a suitable portion of the Union Pacific fund be left with the bank for a sufficient length of time to offer a reasonable profit;" thanked the Secretary for his assurance that there would "probably be no disbursements from this fund" for two months; and later, during a slight panic on the Stock Exchange, asked the Secretary if, in view of the fact that "we have loaned very liberally in order to allay apprehension, but at such rates as would tend to force a liquidation in highly speculative securities," he could not see his "way to deferring the payments which we are to make on account of Central Pacific moneys for one week each." Still another letter, asking that the City Bank be made a depositary of post-office funds, came to the Treasury Department, not directly from the bank, but through Senator Platt, and accompanied by Senator Platt's statement that "it would be very gratifying to me" if the bank's wishes could be respected. This request was denied, but the post-office deposits seem to have gone as a matter of favor to the Seventh National Bank, which had recently made Perry S. Heath, of Indiana, the First Assistant Postmaster-General, one of its Directors, and his brother, Fletcher S. Heath, its Vice-President. The President of the Seventh National is quoted by the New York "Herald" as saying: "It is a case of business competition, and political influence counts." Secretary Gage has been sharply criticised for publishing his correspondence instead of suppressing it, but his reply to his critics has greatly strengthened his personal hold on the public confidence: "Why did I publish it? Because it was part of the correspondence called for, and I had nothing to conceal." Secretary Gage's independence in this matter is highly honorable, but the whole correspondence confirms the conviction that large public deposits in private banks establish relations between public officials and the banks as dangerous for the National Government as they have proven for various State Governments. No matter how honorable the officials controlling the distribution of these deposits, there is no power to keep campaign committees from going

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to the banks for contributions proportioned to the value of the deposits. The interest which the Government might receive for the deposits, or might save by using its surplus to buy up outstanding bonds, is less important than the avoidance of partnership between the Government and private corporations.

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The Boer War As regards operations at the front, last week was the dullest of any since the Boer war began—at least the censor allowed only such bits of information to escape as that General Babington's scouts succeeded in penetrating a distance of twenty miles into the Orange Free State without meeting the enemy, that General French's victory at Colesberg had not yet cut off the Boer retreat from Cape Colony, and that General Warren's flying column was on the point of making a flanking movement at Colenso. The last named seems finally to be following the hint given by the American military attaché who, by the permission of the British Government, is following the maneuvers in South Africa. When the British generals were puzzled by the failure of their frontal attacks, our attaché, it is said, inquired, "Is there no way round?"—a question which had apparently not yet occurred to the generals. It is supposed that the turning movement will be accompanied with a feint movement at the opposite end. An event of the highest importance, however, took place last week away from the front—the arrival of Lords Roberts and Kitchener at Cape Town, in the face of an emergency similar to that which called Sir Charles Napier to India. In assuming supreme command of the British forces in South Africa, Lord Roberts fulfills a duty of pure patriotism. He goes to a land where his only son has just fallen a victim to General Buller's foolish frontal attack at Colenso, which resulted in the greatest loss yet sustained by the British. The foremost military man in the world must now organize victory out of defeat; not buoyantly, as he did at Kabul and Kandahar, but with a heart aching with cruel and crushing bereavement. He may find some slight consolation, however, in the enthusiastic loyalty of his men. Few commanders have ever awakened or deserved such loyalty. What the Mahdi was to the Dervishes, that is "Bobs" to the British soldiers, to the thousands of "Tommy Atkinses" who follow him as they would no other leader. It is asserted in some quarters that Lord Roberts consented to take the command on condition that he should receive no instructions from home, and that when this was finally conceded the Field-Marshal demanded General Kitchener as his Chief-of-Staff. Lord Kitchener's duty will be to organize the forces thoroughly. We may now expect that men and mules and guns will be placed in proper positions and no advance ordered until the ground has been properly reconnoitered.

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The Boer Army from Within The rumors which have reached this country that a number of Americans were fighting in the Boer army have received confirmation during the past week by a letter which has appeared in the Springfield "Republican" from Mr. J. F. Dunn, of Lowell, Mass., who is a member of that army. Mr. Dunn claims that the total strength of the Boers as regards numbers may now be put at one hundred thousand men. If this is borne out by the facts, it is presumable that nearly one-third of this total comes from the disaffected in Natal and Cape Colony, and also from numerous recruits from various countries who have come into the Transvaal through Portuguese territory. Mr. Dunn's letter states that, when the war broke out, the mine-owners, managers, and officials of the Rhodes clique ran off to the Cape as quickly as trains could carry them, but that many of the other Outlanders joined the Boer army, and adds that "the nonsense about the wrongs of the Outlanders was cooked up by the Rhodes gang for the newspapers. . . . Those who managed and trained the miners were the Rhodes crowd who were getting fat salaries for working mines and the papers for the English bosses." Mr. Dunn tells us that in the Boer army the Germans have a brigade of two thousand men, nearly all of whom have been trained in the German army. They are commanded by trained officers from their own country. There is also a mixed brigade of French and Scotch, who have their own officers, and an Irish brigade of over twenty-five hundred men; to

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the last named Mr. Dunn belongs. He declares that his commander, Colonel Blake, a West Pointer who used to be in the regular cavalry in this country, is a fighter and tactician of great merit. The following phrases are informative:

We are getting new men every day. They come from Lourenço Marques, and are from every country in Europe and the States. . . . It was our brigade that scooped in the Irish Fusiliers at Dundee. I never saw a worse beaten demoralized crowd than was that same British army. . . . General Joubert is a foxy old chap, and refuses to let us take any chances that are uncertain. He won't allow any charges or attack on fortified places; he makes the British do that business, and then he "soaks" them. The consequence is that the English lose five men in killed and wounded where we lose only one. The British artillery is fairly good, though their guns are not up to ours; their infantry and cavalry cannot hit a flock of birds. . . . We are intrenched around Ladysmith, with a strong force down at the fords of the Tugela. . . . I suppose the English are rushing in all the men they can get hold of, but as we have our backs to the mountain and they have to come at us over our own fortified positions, they will need a quarter of a million men to do the work. . . . We have supplies to last two years. Our people are all over the Colony (Cape Colony), and we get all the news there is to be had. The accounts sent out by the English come back to us, and the fellow who runs their intelligence department and sends out the news is a star, . . . the noblest liar of them all.

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The American Commercial World in 1899

A statistical retrospect of last year's American trade is interesting and suggestive. That index of prosperity or of adversity, the record of business failures, shows that during 1899 the number of such failures was the smallest for eighteen years, and, with one exception, last year's liabilities involved were the smallest recorded for fourteen years. What is of more moment, the percentages of defaults to solvent payments were the lowest known. Bank clearings were not only one-third larger than in 1898 and two-thirds larger than in 1897, but they surpassed every record. During the year we raised nearly two and a half billion bushels of corn, and we raised nearly five hundred and fifty million bushels of wheat. We raised nine million bales of cotton, and an especially notable expansion was made in our Southern cotton goods industry, some two million spindles being added. The triumph of the Department of State in establishing the "open door" in China removes the principal cause for any timidity in such investments of capital. Though the prices for raw cotton rose a third during the year, those for cotton goods rose only a sixth. The same disparity in advance is noted between the quotations for leather and those for boots and shoes, the production of which last year was the largest ever known. The year's demand for both wool and silk was also enormous, and prices advanced for each about two-fifths. Our entire mineral production in 1899 was a quarter greater than for 1898. Our gold production was valued at seventy million dollars, a tenth more than in 1898, and our silver production reached seventy-four million dollars' worth, an increase of four millions over the preceding year. Our copper production was a tenth larger, and our coal output reached the greatest quantity ever mined in a single year, namely, about fifty million tons more than we produced in 1898; we now mine a third of the world's production against a sixth three decades ago, and outdistance Great Britain as a coal-producer. Though pig-iron production was two million tons greater than in 1898, prices of iron and steel have doubled. It is interesting to note that we import only a quarter as much iron and steel as we did four decades ago, and that we export four times as much.

❀

Foreign Trade: Transportation

The year's exports of all commodities were valued at $1,276,000,000, the imports amounting to about two-thirds of this sum, thus leaving a large balance of foreign trade in our favor. Prior to 1899 our exports had but three times exceeded a billion dollars, and now, for the first time in the history of the United States, American exports and imports exceed two billion dollars in value. Turning to the world of transportation, we find that railway earnings were about a tenth more last year than those for 1898. During 1899 but ten roads passed under the care of the courts. The mileage of these roads was only half that of those which went into receivers' hands in 1898, and the aggregate capital involved less than half as much. The year 1899 witnessed the

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highest record of activity in merchant shipping; this was especially true of that on the Great Lakes. At the New York Stock Exchange the total listings of stocks for 1899 aggregate, outside of the "Industrials," about a billion dollars' worth of new securities. The inclusion of industrial and other capitalizations would swell this amount to over four billions. More than two hundred such corporations were formed during the year. Finally, by reason of the amount of capital and interest and dividends payable at the close of the year, the amount of capital subject this month to reinvestment is unprecedented in our history. Taking all in all, the year 1899, therefore, may well be set down as one of unexampled prosperity to the American people.

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The New York Central Consolidations

The absorption of the Lake Erie and Western Railway last week calls renewed attention to the enormous field now covered by New York Central interests. The proprietary line of the New York Central to Buffalo, including branches, is slightly over eight hundred miles. It now controls, or expects soon to control, the Lake Shore, New York, Chicago, and St. Louis, Canada Southern, the Rutland, the Cleveland, Cincinnati, Chicago, and St. Louis, Michigan Central, Pittsburg and Lake Erie, and Lake Erie and Western; leases, or expects to lease, the Boston and Albany, New York and Putnam, West Shore, New York and Harlem, Rome, Watertown, and Ogdensburg, Mohawk and Malone, Fall Brook, Beech Creek, and Dunkirk, Allegheny Valley, and Pittsburg Railways, besides having a new working arrangement with the Pennsylvania system. The mileage of the New York Central system is thus increased by many thousand miles. The directors of that system are not, apparently, satisfied, however; it is currently alleged that they have made overtures to the New York, New Haven, and Hartford Company (operating nearly fifteen hundred miles and covering the entire field of southern New England), and to the Fitchburg road, covering northern Massachusetts. The New York Central is also believed to be favorably disposed towards the ultimate acquirement of the Boston and Maine (covering northern New England) and of the Delaware and Hudson. The last-named road would give a short route to Montreal. These mergers will be welcome if they bring with them new freight and passenger tariff schedules, with lower rates everywhere.

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The Deutschland

Wednesday of last week was an important day in the annals both of merchant shipping and of naval affairs. The Kaiser Wilhelm der Grosse, the famous ocean greyhound of the North German Lloyd Line, surpassed all previous performances of transatlantic steamers by making the journey from New York to Southampton at the rate of nearly twenty-two and three-quarter knots, and the British turbine torpedo-boat Viper reached a speed of no less than thirty-five knots and a half. On the same day the Hamburg-American Line steamer Deutschland was launched at the Vulkan dock-yards at Stettin, Germany, in the presence of the Emperor and of many notable persons. The steamer bears the name of the first ship of this line, a small sailing vessel, which put to sea in 1848 from Hamburg to New York. In magnitude the new Deutschland is surpassed only by the White Star steamer Oceanic. Count von Bülow, the Imperial Minister of Foreign Affairs, named the vessel, and in his speech dwelt upon the great development of the Hamburg-American Line, which has during the past fifty years grown to be one of the two greatest shipping companies in the world, the other being the North German Lloyd. As to the Vulkan dock-yard, which began its career in as modest a way as the Hamburg-American Line itself, he said that foreign navies are now being provided with every type of ship from this dock-yard. Germany is now regaining what had been lost since the decline of the Hansa League, which went to ruin because the empire of its time did not afford it adequate support. As the German merchant was then not sufficiently aided by the State, declared Count von Bülow, Germany had turned away from the sea. It was not until after the nation had regained its unity as a State that Germany again entered the theater of the world. The creation of the Empire

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led the way to a mighty economic revival, from which Germany's present trans-oceanic policy has been evolved. The speaker rightly claimed that a nation which allowed itself to be pushed away from the seas would stand aloof from the busy life of the world. During the past four decades German commerce has quadrupled, and the tonnage of her merchant navy has increased no less than fifteenfold; she now occupies the second place in the shipping trade. A veiled reference to the British seizure of German ships turned the speech into an effective appeal for the doubling of the German navy, and this appeal had a sympathetic reception. Count von Bülow's hearers, however, gave even heartier applause to his invocation that "God would protect the friendship and commerce between us and the United States."

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Proportional Representation in Belgium

The Belgian Parliament recently passed an electoral reform bill which means nothing less than a political revolution of a constitutional character. The new measure insures proportional representation, thus giving its just rights to the minority. During the past half-decade the Clerical or Roman Catholic party has been predominant in Belgium, but it has not owed its strength to numbers. The source of that strength came from the system of voting. The "one man, one vote" plan applies in Belgium to every man who is twenty-five years of age and pays five francs (or one dollar) a year in taxes. If he is not less than thirty-five years old and is married, he has two votes. If, in addition to these qualifications, he owns real estate, or government bonds, or savings bank deposits, producing an income of twenty dollars a year, he has three votes. Even to those who do not possess these qualifications, but who hold public office or have certain academic diplomas, a second and third vote is given. Because of these advantages the Clerical party intrenched itself in power; but under the new law, instead of returning eighteen deputies for the city of Brussels, for instance, it will be able to elect only seven. The passage of the law is a great triumph not only for Belgian Liberals but also for Swiss Liberals (who were the first to force proportional representation into actual governmental working), and, above all, for the venerable M. Ernest Naville, the originator of the reform.

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The African Gold Coast

Between the Republic of Liberia and the British colony of Lagos, on the Gulf of Guinea, lies the interesting country known as the Gold Coast of West Africa. The first "guinea" coin was made of gold from that region. Nearly half a century ago the Gold Coast was created a British colony, although so far back as the seventeenth century it had been practically a British settlement. Behind and to the north of it lies Ashanti, famous for its warlike tribes and for the thrift and industry of its inhabitants, as well as the wealth and power of its former kings. The country's pagan rites of worship were at times of a most sanguinary nature. The Gold Coast colony proper is about three hundred and fifty miles long, and, with the hinterland, contains, it is estimated, not less than three million people. These, for the most part, are poor, for, while their country is auriferous, their knowledge of working out the gold is comparatively scanty, and they have not the modern appliances that would aid them. Accordingly, gold-mining is generally left to European companies. Some Americans are also now acquiring gold concessions there. The people are attractive personally. They are primitive in their simplicity, industrious, docile, and affectionate. Mohammedanism has been introduced from the north, and Mohammedans form the principal element in the armed constabulary of the colony. Especially by intermarriages, a good many of the natives are being drawn to adopt the faith of Islam. Polygamy was at one time rife among them, but with Christian teaching it is becoming less common, and is certainly not practiced by the Christians. Of the three million inhabitants, however, only about one-tenth are Christians. Of an estimated school population of 240,000 children in the colony (without the hinterland), only five per cent. are in attendance at the Government-aided schools, to which may be added the percentage of less than one per cent. in "non-assisted" schools. Hence the neces-

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sity for renewed and larger efforts on the part of foreign or native missionaries and workers. Though it is often difficult to acclimatize him, with care a foreigner (European or American) can keep fair health and do good work there; but the brunt of the work of evangelizing and educating Africa must fall upon the African himself, who is now taking a leading part in that work, and successfully prosecuting it. The native head of the Gold Coast mission, the Rev. M. C. Hayford, is temporarily in this country. Those who wish to learn further details concerning his work would do well to address him at 213 West Fifty-third Street, New York City.

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A Negro Village Improvement Association

A recent meeting of the Twentieth Century Club in Boston was addressed by a negro who represents in the Texas Legislature a predominantly white district. This legislator, Mr. Smith—whose election and re-election Mr. Booker T. Washington had referred to in an address the previous evening—modestly began his talk by explaining how he happened to hold his position with the consent of the white majority in his county. It came about in this way, he said: Nearly fifteen years ago he had read in the "Youth's Companion" of the work of "Village Improvement Societies" in the North, and he thought to himself that, if Northern villages needed such societies, surely the negro quarters in Southern villages also needed them. After considerable thought and preparation, therefore, he set to work to organize such a society in his own farming village. In formulating the objects, he took into consideration the especial needs of the negroes in the locality. There, as everywhere, the most pressing evil of a material sort was the credit system; and the restriction of this system, which kept the inside of the homes bare, was made even more important than the care of the streets or the setting out of trees to better external appearances. To this end the society not only urged its members to buy nothing till they could pay for it, but also to diversify their crops, so as to raise for themselves many of the things previously bought from the store. Not only was this sound principle urged upon the men, but the women were organized into a "Ladies' Barnyard Auxiliary" to encourage in every way the looking after chickens and eggs, milk and butter, and the raising of pigs. The women's society was particularly successful, some of its members becoming able to exhibit really choice butter, and others to record the sale of several hundred dozen eggs. So far as possible, members were urged to use their savings, when once they had freed themselves from debt, in acquiring the ownership of their homes and farms. The association took root and flourished, and after a few years Mr. Smith made himself a missionary of its gospel of common sense in the surrounding districts. The good effect of the work was recognized, and when Mr. Smith was nominated for the Legislature many of the white people of the county did not go to the polls to vote against him, and "some," said Mr. Smith, "must have voted for me, though no white man ever confessed to me that he had done so." Mr. Smith's speech at Boston was so full of sense, humor, and ability as a speaker that no one of his audience wondered that he had been re-elected to the Legislature by a larger majority than he at first commanded.

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State Prison Commission

The report of the New York State Senate Prison Commission to the Legislature presents several suggestions toward carrying out the idea that prisons should be conducted with the end in view of reforming the prisoner and not simply to punish him. The Commissioners condemn any treatment of prisoners that has a tendency to decrease self-respect; they urge the abolition of the lockstep and the prison striped suits. They hold that the prisoners should be classified on the basis of present behavior, not of past record. They urge strongly a State Reformatory for male prisoners between the ages of sixteen and thirty. They also urge the State to provide an institution for incorrigible boys arrested and convicted for minor offenses. This institution they believe should be wholly educational, giving instruction in letters and in trades. That this would arrest the criminal development of many boys the investigations of this Commission have convinced its members. Another suggestion

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made by them is that the term of sentence for each prisoner committed to the State's prison shall be the maximum for which he may be detained, and they recommend that amendments be made to the parole law which shall admit of all prisoners except life prisoners being paroled under restrictions, but always provided with employment by the Board of Parole to enable them, during their period of parole, to earn an honest livelihood. Another recommendation of the Commission which commends itself is that the prisoners shall be allowed to write to the County Judge or District Attorney of the county from which they are committed, to the Governor, or to the State Commission of Prisons, placing such letter, sealed, in the hands of the Warden or Superintendent of the prison to be forwarded. The Commission believe that if this privilege were extended to the prisoners it would abolish many of the abuses that now exist. It is urged that guards be employed in all the prisons who shall act as foremen and instructors in the industries conducted in the prisons. This system would greatly reduce the present cost of maintaining the prisons. The foremen and instructors now employed are under large salaries. One of the encouraging signs of the times is that the number of prisoners in the State's prisons of New York has decreased steadily since 1895. During the past year the decrease as compared with the year 1898 is 741; the decrease since 1895 is 2,311.

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An Educational Exhibit

The New York Association of Sewing-Schools less than three years ago gave an exhibition of the work done by the pupils in the several schools of the Association, at the American Art Galleries. This exhibit attracted a great deal of attention, and was visited by thousands. Teachers and directors of sewing-schools outside of New York especially realized the value of the exhibit as offering a standard of this branch of industrial training. The managers of the New York Association decided to make this exhibit a traveling one, sending it to other cities and towns as well as to institutions where sewing was part of the curriculum. In Richmond, Virginia, the exhibit was visited by over two thousand people in four days. All through the South the same degree of interest was manifested. It was then sent through the West, everywhere proving its educational value. One of the conditions made by the managers was that the exhibition should be open to school-children where it was located. The result was that it was visited by thousands of children of school age. At some places it was made the occasion of addresses by educators. The result of the wise and broad-minded action of the managers of the New York sewing-schools has resulted not only in raising the standards wherever the work was exhibited, but in stimulating in many places a languishing, if not an expiring, interest in this very important branch of education for home-making as well as wage-earning. The further result was the forming of sewing-school associations in other cities, and the developing of the literary side in the printing of talks and addresses, as well as of pamphlets making suggestions for the organizing of sewing-schools, and orders of exercises for conducting them. New York has peculiar advantages in having within its boundaries at least two of the leading institutions in this country for training teachers in this branch of education—the Teachers' College and Pratt Institute. The influence of these two institutions was shown in the exhibit, and it is for this reason that the exhibit has its peculiar educational advantage, in that it represents the best methods based on professional training.

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School Gardens

The United States Department of Agriculture has just issued a pamphlet on the School Gardens in the Rhine province of Germany. This pamphlet is suggestive. The barren surroundings of most of our schools in the rural districts are one of the evidences of the giving of the shadow for the substance in education. It is a common experience to enter from an absolutely barren school-yard into a school-room decorated with botanical and natural history charts, and to find that these charts and text-books are the only mediums used for teaching these branches of the natural sciences. The pamphlet above named shows the practical application of the school-room work. The grounds are cultivated entirely

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by the pupils, two hours' work per week being compulsory. The result is that the community life is affected. The farms and gardens are cultivated with new knowledge; the boys and girls work in the home grounds with greatly increased interest. Destructive insects and disease are watched for. The products of the farms and gardens in this district bring the best prices, because they are handled with care and intelligence. The first requisite for such work is such practical knowledge as will make success possible. The introduction of the school garden into this country is entirely feasible. It would create a new avenue of employment for the students in our agricultural colleges and experiment stations; it would make another avenue for the use of the knowledge collected by our Department of Agriculture. Our township system would make a practical division for the control of one agricultural supervisor and instructor. Instead of the school house and grounds being the least attractive and most barren places in the town, they might become an educating center, by the scientific cultivation of the grounds, as well as a practical lesson in farming and gardening to the whole community.

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Alcoholism in French Hospitals

The subject of alcoholism as it presents itself for study among the indoor and outdoor patients of the Paris hospitals is not only interesting but suggestive. Among nearly five thousand cases taken at random in various wards in Paris hospitals, nearly thirty per cent. were addicted to drink. Out of the entire number of cases fifteen hundred were women, but only ten per cent. of the women were "hard drinkers." Of the indoor patients forty-six per cent. were habitual drunkards; among the outdoor patients only twenty-three per cent. This significant disparity offers the best proof of the part taken by alcohol as a factor in disease. Some claim that absinthe is the great poisoner; at all events, it is becoming the habitual drink of the million, and some even take it now with their meals as well as between times. Absinthe is responsible for much of the irritable weakness and the shaking nervousness observable in many Frenchmen. On the other hand, it is asserted that a certain use of absinthe is actually beneficial. While "bitters" occupies a secondary place, the consumption is increasing. During one year a factory of "bitters" increased its output by one hundred thousand gallons for Paris consumption alone. Even the Department of Charities follows this trend. In place of six thousand gallons of rum distributed to various hospitals and almshouses ten years ago, it now distributes not less than nine thousand gallons.

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Bishop Lawrence and His Critics

At the recent laying of a corner-stone of a Protestant Episcopal church in Cohasset, Mass., an address was made by the pastor of a neighboring Unitarian society. On learning of this event, twenty-six Episcopal clergymen addressed a letter to their Bishop expressing grief at such an incident, and especially if it had been done with his permission. We quote from this extraordinary letter:

> We ask you [they said] to respect the feelings of those of your own people who cannot help regarding such an action on your part as passing all bounds of charity and true liberality, and as amounting to a compromise of faith by our proper representative, a recognition of Unitarian denial, and an insult to God the Father, and to his Eternal Son, Jesus Christ, our Saviour. . . . We heartily wish the sad occurrence had never taken place. We still hope that you have some good reason to justify it. But the act was a public act; it was published in the daily papers. And now we ask you, as our Bishop and Father in God, to give to us some public assurance that you sympathize more with the loyalty of our devotion than with the liberality of those who have not our faith to defend, and that you believe the Unitarian conceptions of God and of Christ to be false and inconsistent with the faith you represent.

While these clergymen h ve a perfect right to protest, this demand that Bishop Lawrence purge himself before a self-constituted and unauthorized tribunal of clergymen would indicate that they think themselves the only defenders of the faith in the diocese of Massachusetts. Dr. Lawrence would have been within his right in refusing any communication with them until they had made an apology for such a letter. Instead he overwhelmed the senders with a prompt reply, which, while courteous enough, must have stung where it should sting. It is a credit to the

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Episcopal Church and to Christianity that a prelate has both the courage and the wisdom to use the "whip of cords" when necessary. Bishop Lawrence said, in part:

I should regret if action of mine at any time should disturb or offend the sentiment of even one clergyman of the diocese, for I have the happiness of each and all close to my heart. May I ask if it would not have been wiser and more courteous if, before creating a sense of unrest and distrust among some of your brethren, you had learned the facts from the rector or myself? . . . A corner-stone having been laid by the Bishop in the name of the Triune God, and the words having been spoken, "Other foundation can no man lay than that is laid, which is Jesus Christ," it is beyond my understanding how any one could think that because a representative of the old religious life of Cohasset, as well as of the citizens, spoke a few words of welcome, it entered into his mind, or the minds of the people, if any one church was involved in sympathy with the Unitarian doctrine. . . . As well charge the Church with sympathy with Deism because in her Hymnal she has incorporated the hymn "Nearer, My God, to Thee," written by a Unitarian. I was born and brought up in the Episcopal Church in Massachusetts, as very few of you were, and I think I know the people better than most of you do. We are entering into the fruits of the labors of the religious life of New England, and are gathering many within our Church whose spiritual life has been gained elsewhere. We believe that we can lead them on in spiritual life, else we were better not here. For nearly two centuries the Christian religion, as the pastor and the people of Cohasset have understood it, has been preached and practiced in the village. God has been worshiped, the name of Christ revered, and a Christian community upbuilt. Had they waited for the Episcopal Church, we should have found there last week a community of heathen. Now that the Episcopal Church is entering the village, how graceful a thing it was that the pastor of the First Church, instead of meeting it with hostility or a moody silence, should have been present at the laying of the corner-stone, and have welcomed the Church into the fruits of the labors of the ancient parish! I trust that you will feel how happy it was that the rector of Christ Church, instead of affirming to the people that the faith and polity of the churches of Cohasset for nearly two centuries has been false or imperfect, and that now the true faith and Church had come here, should have offered the opportunity to the pastor of the First Parish to give his gracious words of welcome.

To accuse a superior officer of an offense on a mere unverified newspaper report, without any attempt at a personal conference for mutual understanding, is a course unworthy of gentlemen; moreover, whether judged from an Episcopal or from an outside point of view, Bishop Lawrence is unquestionably right in the rebuke which all—except apparently those who received it—will find implied in his letter. If all Episcopalians were to act on the principles which he lays down, they would indeed belong to "The Church;" so long as some of them do not, their ideal must necessarily be that of a "sect."

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Death of Dr. Martineau

In an editorial to be found elsewhere in this paper we speak of Dr. Martineau's place in the world of religious and philosophical thought. His death at the extreme age of ninety-five years removes one of the ablest and most interesting figures in English religious life. Dr. Martineau was of Huguenot extraction, and was born on April 21, 1805; he was a brother of Harriet Martineau. He was educated at Manchester New College, and shortly after graduation in 1827 he took charge of a Unitarian parish in Dublin. Thence he went to Liverpool, and there held a pastorate for a quarter of a century; it was in Liverpool that his famous course of lectures on the rationale of religious belief was published; at Liverpool also he engaged in a theological debate with thirteen clergymen of the Established Church, and his published papers in this controversy were a strong defense of the Unitarianism he advocated. Later on he held the professorship of Philosophy and Political Economy at Manchester New College, of which in 1868 he became Principal. This office he resigned when he became eighty years old. Personally, Dr. Martineau was a man of delightful characteristics, and his circle of friendship was a large and earnest one. He maintained remarkable vigor almost to the end of his extraordinary life. Among his best-known books, in addition to the lectures already mentioned, are "A Study of Religion," "Spinoza," and "Types of Ethical Theory." In the February Magazine Number The Outlook will publish an illustrated article of personal reminiscence about Dr. Martineau by Edward Everett Hale.

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Cardinal Vaughan and the Boer War

For some time the editorial opinions of the "Osservatore Romano," the official organ of the Vatican, have been somewhat too outspoken in their opposition to England to please the Roman Catholics

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of that country. It is interesting to note that Cardinal Vaughan, the spiritual head of the English Roman Catholics, has now issued a pastoral in which he not only follows the lead of Roman Catholic prelates in the United States during the Spanish War in praying for peace, but actually declares that the war with the Boers is justifiable, and orders his clergy to offer prayers for the success of the British arms. He affirms that the question now is, Shall the Empire be allowed to fall to pieces by its supineness and by want of determination and self-denial? That Empire has been raised up by the same Providence that called the Roman Empire into existence, declares the Cardinal; "and as God used the one toward the attainment of his own divine purposes of mercy, so does he seem to be using the other. In spite of the blunders and crimes committed by many of her sons in building up the Empire, it has made for peace, for liberty, for law and order. An Empire having power to establish these conditions, which are preliminary to the spread of Christianity, is possessed of a great and sacred trust, not to be surrendered until God himself shall demand the surrender." Cardinal Vaughan closes by declaring that millions in the Dark Continent depend for their temporal and eternal salvation upon the establishment of the reign of law which usually follows British supremacy. Commenting on the above, the London "New Era," a Roman Catholic journal, says: "The 'Osservatore' and other papers have predicted that the downfall of England would mean the downfall of the greatest of Protestant powers, and, hence, this should be desired by Roman Catholics." The "New Era," however, points out that the aims of English Catholics, as such, are purely religious aims, and that when politics are concerned Catholics are simply Englishmen: they know how to distinguish between religious and political claims, and they have not the least intention of being made the instruments of political schemes by any foreigners, whether Roman Catholics or not.

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The Famine in India

A recent letter from that well-known and admirable native missionary in India, Pundita (Doctor) Ramabai, gives some interesting details concerning the progress of the famine in her part of India. She says that want of rain is destroying the growing crops. The famine is specially bad in the province of Guzarat, where thousands of people living in villages have no water for bathing or for washing their clothes, and thousands will soon die if not helped now. A peculiar feature of the famine is the startling rapidity with which the acute stage has been reached. In Guzarat there has been no famine for nearly a century; consequently, as everybody expected rain to save the crops, precautions were not taken in time. So severe was the stress at the time of Pundita Ramabai's writing that the preachers in conference at Kasar, representing forty-five villages, when asked as to the suffering, replied: "If the people eat this evening, they will eat again in the evening of day after to-morrow." One meal in two days! About one-fifth of the entire extent of India is now famine-stricken. Fortunately, none of the most densely peopled regions are included in its territory; about thirty million people are involved, inhabiting the central provinces. Though the Indian Government has acted speedily and energetically, it will be quite impossible to prevent a pathetic death-rate.

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Justice Brewer on Twentieth Century Religion

Last week Associate Justice Brewer, of the United States Supreme Court, made a particularly interesting address at the Mount Pleasant Congregational Church, Washington, D. C. His subject was the religion of the coming century. He predicted (1) that the twentieth century will be noted for greater unity in Christian life:

> The present century has been one of denominational rivalry and strife. The next will be one of Christian unity. It is not unworthy of notice that the ancient enemies, Catholicism and Protestantism, are drawing closer together. The prelates and members of the two Churches do not hesitate to affiliate in a thousand forms of labor. The time is past when the Protestant should look back upon the horrors of the Inquisition, and denounce Roman Catholicism on account thereof, or the Catholic, on the other hand, to look back at the burning of the witches or the persecution of the Quakers, and denounce Protestantism therefor; but each should shake

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hands and join in a common effort to further the cause of a common Master.

Justice Brewer also predicted (2) that the coming century will be noted for greater economy in Christian work. Consolidation has become one of the significant facts of commercial enterprise, and there is in this, if nothing else, a means of greater economy. Hence we must learn to do business as the business man does. He eliminates every unnecessary expense. Justice Brewer closed his address with predicting (3) that the twentieth century would develop a clearer recognition of what religion is, and how its growth can be most surely promoted:

> Looking backward on the progress of Christianity, we notice two marked features. One is the struggle about creeds. . . . Creeds have their place and value. The clearer, the stronger, and the more profound one's convictions, the more earnest and zealous he is apt to be. But something more than creed is essential to religion. It is not a question of intellectual advancement so much as one of moral growth. So religion that spends itself in creeds, and does not ripen into character and the richness of a pure and lovely life, is like a barren fig-tree—covered with leaves, but fruitless. So I look, in the coming century, to see not merely a clearer conception of the fundamental truths—a putting behind us as of little significance the minor differences of creed and doctrine—but also a keener and more just appreciation of the means by which alone humanity can become fit to enter the new Paradise which one day shall dawn upon the earth.

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The Moravian Mission in Greenland

The "Berlingske Tidende," the leading newspaper in Copenhagen, announces that the Moravian Mission to Greenland is to be abandoned, and that its buildings and people are to be turned over to the charge of the Danish Church authorities. The Moravians established their Greenland mission in 1733. They have been remarkably active in general mission work, and that work has been crowned with abundant success. In view of this, it may be taken for granted that their determination to give up their most northern mission has not been reached without serious consideration and equal regret. The unpleasantness which has arisen between the Moravian Synod and the Danish Government, however, seems to make it advisable to take this step. The Moravian missionaries wanted to retain their followers as near as possible to the stations of the Danish Government; on the other hand, the Government officials thought that they should spread themselves out over the country. Of native converts the Moravians have charge of about seventeen hundred; the Danish Church is in charge of about one thousand. Conditions have changed since the Moravians first came to Greenland. Formerly converts were kept together in settlements, and hence were easily reached. Now, however, it has been found undesirable, by reason both of health and commerce, to keep the natives confined within narrow limits. The Danish Government, therefore, encourages their scattering. In consequence, there are now many small settlements of natives, some of them being several weeks' journey apart. In ministering to these isolated stations by a system of trained catechists of mixed race, the Danes have an advantage over the Moravian method. The catechists not only surpass the native Eskimos in physical endurance, but they can also sympathize more closely with the Eskimos in spiritual matters than can Europeans, the catechists still regarding themselves as native Greenlanders. The native teachers are first trained in the Danish Seminary in Greenland, and afterwards study in Copenhagen. If unmarried, they remain six years in Greenland; if married, nine years. In relinquishing their Greenland mission, therefore, the Moravians have every assurance that their charges will have the best care, and that the good work begun by them will still bear fruit after a grafting on the Danish tree.

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The Moody Memorials

A meeting was held last week in New York City by committees from the Chicago Bible House, the Mount Hermon Institute for Young Men, and the Northfield Seminary for Young Women, to devise the best means for carrying on the work of the late D. L. Moody in connection with these institutions. It was decided to continue the work under the name of the Moody Memorial Endowment, and for that purpose an advisory committee was organized, consisting of Messrs. William E. Dodge, James Talcott, Morris K. Jesup,

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Anson Phelps Stokes, Jr., D. W. McWilliams, D. Willis James, John S. Kennedy, and Ira D. Sankey, all of New York; John H. Converse and John Wanamaker, of Philadelphia; C. A. Hopkins, of Boston; Francis White, of Baltimore; and E. G. Keith, Cyrus McCormick, and Victor Lawson, of Chicago. An appeal has already been made to the public to subscribe three million dollars, in order properly to endow the three institutions. This sum would produce the annual amount required to maintain the work as pursued by Mr. Moody. Mr. McWilliams was chosen Treasurer of this fund, and Messrs. Dodge, Talcott, and Jesup were appointed a Committee on Investment. Mr. J. A. Denny, of London, and Lord Overtoun, of Glasgow, will be asked to take charge of the Memorial Endowment in Great Britain. Mr. W. R. Moody, who succeeds his father in the charge of the Northfield Conferences, announces that the sessions will be held as usual at Northfield the coming and succeeding summers. As lecturers, a number of well-known clergymen from this country have already been secured; among those coming from England are the Rev. J. H. Jewett, of Birmingham, and Prebendary Webb-Peploe, of St. Paul's Cathedral, London.

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A Course in Foreign Missions

The Faculty and Trustees of Hartford Theological Seminary have decided to provide a course of instruction in foreign missions, which they announce as "a new thing in theological instruction in this country." This course will include the theory of missions, the missionary obligation as taught in Scripture and supplemented by the conditions of heathen lands, the apologetic value of missionary achievements, the history of different periods and of special lands, a comparison of the methods of various Christian bodies, the different forms of missionary activity, an examination of the condition of the non-Christian world, a course in treaties and international law as relating to American residents in missionary countries, and, finally, a training in pedagogy and languages. This instruction is designed to meet the needs not only of the regular students and graduates of Hartford Seminary, but also of the graduates of other seminaries and of appointees of Mission Boards. As one-tenth of the graduates of Hartford Seminary have sought and found work in foreign lands, and as the Seminary's library is about to receive the six thousand volumes on foreign missions made by Dr. Thompson, of Boston, and probably unequaled in this country, the institution of such a course at Hartford seems peculiarly appropriate. The lectures will, of course, include those by experts—missionaries, secretaries of mission boards, and others. The first lecturer whose name is announced is the Rev. J. L. Barton, D.D., Secretary of the American Board.

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James Martineau

It is difficult for younger men to realize the religio-philosophical condition of thought in England in the first half of the present century. Materialism was a fashion, if not a fad—the doctrine that spirit is only a phenomenon of matter, that, in the words of one of its extremest advocates, "the brain secretes thought as the liver secretes bile." Sensationalism ruled in intellectual philosophy—the doctrine that all our knowledge is derived from our senses and what our logical faculty can deduce from the senses, expressed by one of its extremest advocates, John Cotter Morison, in the declaration that the saying of Christ, "Blessed are they that have not seen and yet have believed," is an immoral saying. Utilitarianism, in forms not distinguishable from hedonism, ruled in moral philosophy—the doctrine that what gives happiness is right, what gives pain is wrong. The Church was unconsciously affected by the atmosphere in which it lived, and not infrequently founded both its ethics and its religion on the sensational and utilitarian philosophy. Sin was treated as evil because it consigned men to hell, virtue as good because it equipped them for heaven; God was a probable hypothesis to account for creation; Christ was proved divine by the miracles which appealed to the senses; immortality was demonstrated by Christ's visible resurrection; the method of meeting infidelity was the "scientific method,"

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which assumed the postulates of the sensational philosophy and endeavored to make out a case for spiritual religion on that foundation.

It was in such a time that James Martineau appeared in England, first as a preacher, then as a teacher and writer on philosophic themes. Of course he did not stand alone—no great prophet ever does stand alone; but no man of his time gave more cogent and more eloquent expression to spiritual faith. He taught that the spirit is the man, and the body is but its organ; that the invisible and supersensual are not a mere uncertain deduction from material phenomena, but are directly and immediately known by the spirit; and that right and wrong are ultimate facts of consciousness, not having their ground outside of themselves and not dependent upon any results which they produce, so that though righteousness should produce misery it would still be righteousness, and though sin produced happiness it would still be sin.

On these fundamental postulates Dr. Martineau's whole system of religious teaching was built. He held that the evidence of revelation is primarily internal, not external, and that no external evidence can countervail it or serve as a substitute for it. "No revelation," he said, "could persuade me that what I revere as just and good and holy is *not venerable*, any more than it could convince me that the midnight heavens are not sublime." He held that goodness in God is and must be measured by the consciousness in ourselves of what is goodness in man, that nothing can be good imputed to the one which would not be good if seen in the other. "It is no more possible," he said, "that what would be evil in man should be good in God, than that a circle on earth should be a square in heaven." He held that there is a community of nature between God and man, and on this community of nature he based his faith in the possibility and the actuality of a most intimate communion of life between the two—the soul of man being the true dwelling-place of the Spirit of God: "Nothing noble, nothing great," he said, "has ever come from a faith which did not deeply reverence the soul, and stand in awe of it as the seat of God's own dwelling, the presence-chamber of his sanctity—the focus of that infinite whispering-gallery which the universe spreads around us." To him faith was no belief of the incredible founded on historical, or supposedly historical, evidences; no sentiment or feeling supplementing knowledge; no opinion which is or can be incorporated in a creed; no passive receptivity of an influence coming from without upon an idle soul: it was a living, virile power, in active exercise, holding fellowship with the All-Father, the deepest earnestness of the highest faculties, in fellowship with the Highest. Out of this intercommunion comes, for in this intercommunion is rooted, according to Dr. Martineau, the true moral life, which depends, not upon the notion expressed in the aphorism, "Be virtuous and you will be happy," but upon the conscious or unconscious fellowship of man with God, in which fellowship lies the secret of Christian experience and of Christian ethics. "We believe," he says, "that the fundamental idea of Christendom may be described to be *the ascent* through Conscience into communion with God." Thus he identified the ethical life with the religious life, and regarded the moral and the spiritual as one in their essence, different only in the stages of their development.

It is not strange that to believers in a religion founded on a historical manifestation, and to be tried and attested by the scientific method, Dr. Martineau seemed vague. He did not found religion on any historical manifestation; on the contrary, he founded the historical manifestation on religion. The ordinary "evidences of Christianity" we should say appealed to him slightly if at all; and yet his religion was not of that pale and nebulous order which frequently accompanies a denial of historical Christianity. In historical Christianity he was a firm believer; and we doubt not he would have joined heartily in the Apostles' Creed, with the exception, perhaps, of three clauses—the virgin birth, the descent into hell, and the resurrection of the body. Dr. Martineau has been sometimes curiously interpreted as denying altogether what is infelicitously called the supernatural, and relying wholly upon what is equally infelicitously called "natural religion," and this because he insisted that true religion is most natural to man, since

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man is by nature of kin to God. Because he has been thus misinterpreted, we quote his confession of his faith on this subject a little more at length:

But we do *not* mean to state that the Moral Sense can stand alone, dispense with all outward instruction, and supply a man with a natural religion ready made. Nor do we mean that the every-day experience of man, and the ordinary providence of God, are enough, without special revelation, to lead us to heavenly truth. And we are therefore prepared to advance another step, and to say that, while regarding the human conscience as the only inward revealer of God, we have FAITH in CHRIST as *his perfect and transcendent outward revelation*. We conceive that Jesus of Nazareth lived and died, not to *persuade* the Father, not to *appease* the Father, not to make a sanguinary *purchase* from the Father, but simply to "*show* us the Father;" to leave upon the human heart a new, deep, vivid impression of what God is in himself, and of what he designs for his creature, man; to become, in short, the accepted interpreter of heaven and life. And this he achieved, in the only way of which we can conceive as practicable, by a new disclosure in his own person of all that is holy and godlike in character, startling the human soul with the sudden apparition of a being diviner far than it had yet beheld, and lifting its faith at once into quite another and purer region.

Ecclesiastically Dr. Martineau is classed with Unitarians. But he belonged to that happily increasing body of religious teachers who defy classification. He rejected the doctrine of three distinct personalities mysteriously united in one Godhead, and therewith the doctrines of total depravity, the substitutional theory of the Atonement, the infallibility of the Bible, the election of a few and the reprobation of the many, which were, whether rightly or wrongly we do not here say, identified with the older orthodoxy in the popular mind. But he objected to the term Unitarian, and indeed to all sectarian terms, because he objected to founding an ecclesiastical organization on either a dogma or the negation of dogmas. As he believed that the Christian religion is a purely spiritual life, so he believed the basis of Christian organization for work and worship should be purely spiritual fellowship. If in his published writings he protested vigorously, as he certainly did, against what he regarded as the popular theology of the time, he found nothing to attract him in the movement toward a religion disconnected with the historical manifestation of God in the life and character of Jesus Christ. We cannot better interpret his position in this respect than in printing, as we are permitted to do, the following letter written by him in 1895 to Edward Everett Hale. It is interesting also as indicating how full of spiritual conviction was this prophet, who could pack into a private note of four pages, as he does here, matter adequate for a philosophical article. The occasion of the letter was a note of thanks received by him for a Prayer which he had written but which we are not now able to identify.

35 Gordon Square, London, W. C.,
May 27, 1895.

Dear Dr. Hale:

. . . . . .

I am truly grateful if, in speaking out of my own heart in a "Home Prayer," I have uttered here and there what is true also to an experience like hers. Only, I believe, by such simple self-confession do we reach the ultimate ground of union between the human soul and the Father of Spirits.

Not, however, that we can afford to part with the objective help of historical religion, embodied in a supreme personality, realizing the ideal relation between man and God: reverence and veneration needing a definite outward direction for sustained and growing life. Hence I cannot but cling to the *Christian* type of Theism, and distrust the relapse, now exemplified both here and with you, into the old "Natural Religion," and the supposed "advance," but real retrogradation, into "Ethical Societies." These may doubtless furnish edifying combinations and discussion clubs, helpful to individuals; but they have not the conditions of permanent union, expressing as they do transitional states of mind—either abstract, unsecured upon the concrete; or rudimentary, stopping short of its crown, like a staircase leading nowhither. Meanwhile they may help to dispense with ecclesiastical superfluities.

Believe me ever
Yours most sincerely,
JAMES MARTINEAU.

We have here attempted simply to act as an interpreter of one not easy to interpret, because he habitually dealt with themes which transcend exact definition, "comparing spiritual things with spiritual." Criticism and eulogy are both silent at the grave of such a prophet of God. In that invisible abbey which love rears to the glory of the ever-living God, and where it erects its imperishable memorials to such interpreters of his presence as Erskine and Maurice and Robertson and Bushnell and Beecher and Brooks, James Martineau will be enshrined; and long after the critics of his orthodoxy and the controversies concerning him have been forgotten, he will be remembered as one

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unsurpassed among the great Anglo-Saxon religious leaders, in his rare combination of exact scholarship, philosophic breadth, prophetic insight, devotional spirit, and the exquisite and masterful English in which all his luminous nature found its illuminating expression.

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The Duty of Congress

It appears to us that Congress has other and more important work to do than to discuss the resolutions reported in last week's Outlook and made the topic of the Senatorial discussions reported in this issue. There is very little value in the passage of a resolution either, on the one hand, affirming that it is the purpose of the people of the United States to give the Filipinos independence when they are fitted for it, or, on the other hand, declaring that the Philippines are and are ever to remain under the supreme authority of the United States. The present Congress is not elected to make general declarations of what the people of the United States will do ten years hence. It has no authority to make any such declaration. There is a definite method provided by which the people can at any one epoch bind themselves to do or abstain from doing certain things in future epochs. This method is by amendment to the Constitution. The Constitution is intended to be a permanent law; legislation is intended to be always subject to amendment or revocation. If the present Congress should resolve that it is the Nation's intention to give the Filipinos national independence in the future, it would be quite possible for the people to choose in the next Congressional election a Congress who would repeal the resolution. If the present Congress should pass a resolution declaring that it is the purpose of the country to maintain permanently its sovereignty over the Philippines, it would be equally competent for the people to elect a Congress which should give them national independence. This Congress has not been intrusted with the duty of determining what the people will do ten, five, or even two years hence; it is charged with the duty, a much more immediately important duty, of determining what they will do now.

It is true that National action taken now may bind the conscience and honor of the Nation in the future. A law giving, for a consideration, to an Indian tribe certain territory constitutes a contract, and may not in honor be repealed by a future Congress without just ground and a reasonable compensation. But to enact a law now which is immediately operative, but which also binds the Nation in the future, is very different from the attempt to bind the Nation in the future by a resolution not now operative purporting to declare in advance what laws the Nation will enact in the future. If any party in Congress is in favor of giving to the Filipinos national independence now, a resolution to that effect would be in order, and its enactment into law would grant an independence which another Congress would have no moral right to take away again. Indeed, the mere attempt to do so would be equivalent to a declaration of war against an independent nation. But to declare now that the Filipinos are independent is quite different from declaring that America will recognize their independence upon certain contingencies anticipated in the future. The first is a National action; the second is a promise to perform a National action by and by. And it is not the province of Congress to make such promises to be fulfilled in the future; it has all that it can do to determine what National action shall be taken in the present.

Accompanying our declaration of war against Spain was a declaration that the object of that war was the emancipation of Cuba, to which we guaranteed independence as soon as the island was pacified. This was not merely a promise to be fulfilled in *future*, it was a present contract with a struggling people, whose co-operation was given to us in response to this our pledge. That pledge we have now, therefore, to fulfill. Congress has to determine what sort of temporary government is required in Cuba to secure that pacification of the island which is a prerequisite to self-government. It has to decide also who are and ought to be the voters in that island, to whom we will relegate the task of forming a constitution and determining the future relations of the island to the United States—all the people? or only those possessing certain

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property qualifications? or only those who possess certain educational qualifications? Puerto Rico is United States territory. Formerly it had free trade with Spain. Now a tariff cuts it off from the Spanish market, and an American tariff cuts it off from the American market. The Secretary of War urges free trade between Puerto Rico and the United States. Shall it be granted? If not, what steps does Congress propose to take to rehabilitate this now bankrupt and desolate community? Hawaii is annexed to the United States, and is nevertheless still treated as a foreign community. It has consuls in the United States, and a tariff wall surrounds it. What are to be its political relations to the United States? what its commercial relations? Shall its present constitution be continued, with qualified suffrage, two houses of legislature, and a local judiciary? Shall its governor be appointed by the President or elected by the people of the islands? Shall it have a Territorial delegate in Congress? The Philippine revolt against our authority is for the time broken, though not absolutely at an end. What shall we do in the exercise of that authority? Shall we tax her people for our benefit, as Spain did? or shall we pledge ourselves to spend all the taxes raised in the islands for the benefit of the inhabitants of the islands? Shall we put a tariff upon foreign imports to foster American trade? or shall we adopt in the Philippines the "open door" which our diplomacy has done so much to secure in China? A large proportion of the land is claimed by Spanish friars; the claim is denied by Filipino tillers of the soil: how shall we settle the question? How can we secure for the agricultural population that possibility of land-ownership which experience has proved to be well-nigh indispensable to agricultural prosperity, and save the island from that non-resident landlordism which has been the curse of Italy and Ireland? What steps shall we take, *now*, to establish local self-government under American supervision, to build good or at least tolerable roads, to open and maintain schools, and to organize courts which shall administer justice, not injustice, and shall be incorruptible, free alike from fear and from favoritism?

Here is plenty of work for Congress to do; the doing of it at once is of the first importance; it must be done by Congress or it will not be done at all; and to do it and do it aright is of immeasurably greater value than to pass either vague resolutions like those of Senator Hoar—promises to ourselves and the world that we will be virtuous—or more specific resolutions like those of Senator Beveridge or Senator Tillman, pledging this country to a policy in the remote future, but not taking the first step in the immediate present to organize and maintain in the new territories such government as will secure peace, promote industry, and safeguard legitimate and lawful liberty. We should like to see Congress lay all these general and inoperative resolutions on the table, not to be taken up again until it has determined the questions which demand immediate consideration, and has enacted laws possible of immediate execution, and necessary for the present peace and welfare of these new peoples.

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The Freedom of Commerce

Two almost coincident victories have been won for the freedom of commerce by our Department of State. Last week we reported its triumph in securing the "open door" in China. This week we chronicle an equal triumph in its obtaining from Great Britain the latter's adherence to our view, long held, that food, unless for an enemy's military use, can never be regarded as contraband.

In times of war, on the theory that one acts first and investigates afterwards, it has been a common thing for a nation to seize suspected goods and leave the consequences to be settled later. Among such suspected goods are food supplies. They give "aid and comfort" to an enemy, just as much as do guns and ammunition. The latter have always been reckoned contraband of war, but the former have not. One of the early decisions of our Supreme Court is to the effect that provisions sent to a belligerent are not generally deemed contraband, but that they may become so, though a neutral's property, on account of the peculiar situation of the war or on account of their destination. Thus the

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United States has long recognized that food supplies intended for an enemy's army may be considered contraband.

In the Napoleonic wars Great Britain insisted that food was "occasional" contraband. Hence, whenever she needed them, her cruisers captured neutral ships going to France with food supplies, and fed her own land and naval forces from these supplies. For them she paid indemnities, including about a tenth profit to the owners. We opposed this pre-emption policy at the time, despite indemnities; insisting that our shippers ought not to be subjected to such seizures and to the consequent delays involved in waiting for the adjudications of prize courts. By 1885 Great Britain had so changed her course, however, as, in the Franco-Chinese War, to protest against the Paris declaration that rice was contraband.

Great Britain is now at war with the Boers, and, three weeks ago, off the African coast, seized three vessels, two British and one Dutch, laden with American flour and bound for the Portuguese port of Lourenço Marques in Delagoa Bay. As there was apparently no evidence of hostile destination, Mr. Hay, our Secretary of State, promptly protested, and presented the broad questions, both of principle and of policy, involved, to the British Foreign Office through Mr. Choate, the American Ambassador in London. The accident of our interest in the seized cargoes gave to us the opportunity, not only to uphold our own rights, but to uphold the rights of feebler neutrals and so to insure the freedom of commerce. Our State Department's contention was that flour destined for Delagoa Bay, or even for Boer territory—in the latter case to be used for non-belligerents—should not be liable to confiscation as contraband. In other words, food supplies should not be seized because they are capable of being used by an enemy.

The British Government, however, not improbably felt (1) that most of the imports at Lourenço Marques are for the Transvaal; (2) that, even if the flour was for the strictly non-belligerent population, it would relieve a goodly number of men from the necessary labor of raising crops, and hence would augment the opposing army; (3) that it could not be shown whether flour intended for non-combatants would not ultimately reach the combatants. However logical these suppositions, the reaction of a policy of indiscriminate seizures on any nation, but especially on the English, might be terrible. Though they enjoy commercial and naval supremacy, a coalition of maritime Powers in some future war might cripple them, if indeed it did not starve them to surrender, so dependent are they upon the outside world for breadstuffs. It was, therefore, confidently expected that, even if the broad humane principle of immunity were not instantly evident to the British Government, it would immediately disavow the seizures, adhering to the stand which Great Britain had taken fifteen years ago. Unfortunately, however, the Government preferred to keep the world waiting over a fortnight to know whether humanity and prudence would prevail. Finally, on Thursday of last week, the incessant and insistent endeavors of Messrs. Hay and Choate drew from Lords Salisbury and Pauncefote the welcome announcement that, unless at the time of seizure she has evidence that they are intended for the military uses of an enemy, Great Britain will not seize foodstuffs (1) in transit between neutral ports, or (2) in transit to an enemy's port. It is inferred, therefore, that our goods on the seized vessels will be released and ample compensation given.

By this decision Great Britain not only safeguards her own welfare; she also promises to promote and protect in times of war the immunity of the world's commerce and of ours in particular. American farmers and shippers are naturally well pleased with the prospect, as grain and flour form a large part of our exports, this part being greater than the combined export of breadstuffs from all other countries. Great Britain takes three-fifths of that particular export. This fact, together with the Anglo-American "understanding," doubtless had due weight in bringing the British Government to its decision. While the announcement, therefore, will be received with special satisfaction in the habitations of the two great branches of the Anglo-Saxon race, between whom close friendship should and does subsist, it will be received with respect and appreciation by the whole world. Our State Department's unaided victory, won first of all for ourselves and with that as its

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single aim, is won as well for the world. It rests upon principles of humanity and freedom not hereafter to be questioned by any nation.

Elsewhere in this number of The Outlook will be found an article by Professor Theodore S. Woolsey, of Yale, a recognized authority on problems of international law, in which are discussed from that standpoint the various questions of interest in connection with the recent seizures of American and German goods in South Africa.

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The Larger Relationship

There is a passage in "The Mill on the Floss" which will bear meditation. "Maggie's heart," writes George Eliot, "went out toward this woman whom she had never liked, and she kissed her silently. It was the first sign within the poor child of that new sense which is the gift of sorrow—that susceptibility to the bare phases of humanity which raises them into a bond of living fellowship, as to haggard men among the icebergs the mere presence of an ordinary comrade stirs the deep fountain of affection." Behind all personal relationships which men establish with one another, there is the common bond of the universal human relationship; this larger fellowship inclosing all lesser fellowships, as the nation includes all shades of citizenship. All men and women of any sensitiveness put the highest value on personal relationships, and count their friends among the foremost gifts of life and their friendships among their invaluable possessions; but there are a great many who never recognize in any practical way the larger fellowship of humanity; who treat friendship as if it were a luxury to be prized and guarded like a precious vase or a rare book, and not a large, free, noble opportunity for drawing out the best from another and giving the best in return.

Our friendships are often selfish without our being conscious of the fact. We look to friendship as a fountain from which only sweet waters ought to flow; as a tie which ought to bring us only cheer, comfort, and pleasure. But friendship has obligations and duties, and is to be sought, not only among those who are by nature akin to us, and who therefore fall in with every mood and respond to every emotion, but among those who in many ways may be personally distasteful. Most men and women are thrown to a considerable degree with those to whom they are not personally drawn; whose personality, manners, temper, or quality of mind repels rather than attracts; and when intimacy with such persons is forced upon us by circumstances, we rebel against it as an intrusion upon a domain over which we have absolute sovereignty. Such persons are often put to us in the place of friends, and in positions in which it is practically impossible not to accept them as friends. Our instinct tells us that we have a right to avoid intimacies with all who are not thoroughly congenial, but the conditions of life often contravene the instincts and place us in intimacies without our will.

Under these circumstances it is possible to take one of two attitudes: an attitude of unwilling acceptance, or an attitude of open-minded endeavor to get the best out of an association which we did not seek; to attempt to substitute for the personal tie the universal tie, and to treat our forced companionship as a chance to learn something more of our common humanity. If one has the clearness of sight and the courtesy of soul to accept an enforced relationship in this spirit, it is surprising how much he can give and how much he can get out of that relationship. Out of such companionships, unsought and reluctantly accepted, have sometimes come the sweetest of friendships; and in all such companionships there are the richest possibilities of mutual helpfulness and therefore of common growth. We cannot afford to be selfish in the selection of our friends; if we are, we diminish our own capacity and contract our own resources for spiritual growth. The strong nature can afford to give where it does not look for a return; to develop an interest where it does not instinctively feel one; to foster a regard and admiration when these things do not come of themselves. It owes, as a matter of fact, quite as much to the larger relationship which is forced upon men by the mere fact of race-fellowship as it owes to those carefully sought and piously guarded relationships between man and man which count for so much in the joys and sorrows of life.

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FROM THE CAPE TO THE FRONT

BY JAMES BARNES

Special Correspondent of The Outlook in South Africa[1]

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TO begin with, this is written on the train. Outside the window stretches a wide succession of barren hills in khaki with faint green trimmings. It is Kansas in the dry season with a dash of Arizona at its best. I can hardly believe I am in South Africa; if it were not for the men in khaki in the coaches ahead, and a long-legged Highlander officer in kilts busy writing letters home in the compartment here, we might be crossing the Great American Desert. But not far up the line men are fighting; a hospital train passed not long since with pale-faced wounded men and sisters of the army nursing staff in their white caps and bright red capes. At the station where we stopped for breakfast, big bearded fellows speaking a strange language stood on the platform. They posed as honest Dutch farmers buying sheep. They were Boer spies, to be plain and outspoken, and they were there to count the men in dirty yellow going on to the front.

There was a battle near Modder River last night. The good Africanders wish to know how many more soldiers are coming up the line. The country is full of sedition. Cape Town itself is the very hotbed of it. On the prison-ship Penelope, off the naval station, there are Boers who can look ashore and almost see the chimneys of their own homes. These men speak no English; they understand not a word of it, and they don't wish to. They know no more of what the rule of England means than wild men in Kamchatka. But their fathers have told them what it was years ago, and what it was then it must be now. They do not know that the great Empire has developed a colonial government under which people live as free as in the most visionary republic that men's minds have formed; that laws are now the same for all men, black or white, brown or yellow, and they may speak any language under the sun, and walk as kings. The present liberality of the English in Cape Colony they put down to weakness, to a fear of showing harshness lest the English be ousted, and this feeling many of the leaders also, who know better, have fed and kept alive. Politics, bad politics, corruption, and ignorance, are at the bottom of much of the trouble. Race hatred has done the rest. But of all this I shall write in the future; there is little space here for it just now. Many fine men, brave men, patriots, in all their blindness, are out with their sons and brothers dying for the almost barren land they love. It is sad, and not an Englishman but feels it. Many of these Boer farmer soldiers have been told, and believe beyond question of a doubt, that, should the British triumph, their houses will be taken, and they themselves held prisoners or hanged! They do not read or write (I am speaking of the minority, perhaps, of the older generation, but let us say the great minority); they live by the Word of God, and are ruled by the precepts of Judea; they think like men of the Reformation; they act under these influences like the people of long past centuries. A plague of locusts is a visitation of the wrath of the Almighty, not to be hindered by man. Should they perish as a nation, it is God's will!

Mind you, I am not writing of the

[1] This article—the first of a series which Mr. Barnes will send to The Outlook from South Africa—was mailed on November 29 at De Aar, as Mr. Barnes was going by train from Cape Town to join the forces then advancing, under the command of General Lord Methuen, with the intention of relieving Kimberley.—THE EDITORS.

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shrewd political Boer, who generally is a leader, or of the man who fights because he cannot help it. I am writing of the men of the veldt, the men who won on Dingaan's Daag and stormed Majuba Hill. But, here let me state in all fairness, the leaders have been preparing for this conflict with their eyes wide open. Whence comes the artillery that is present at every engagement—fine Krupp guns that outrange the English? For five years arms have poured into the Transvaal. Should the blacks rise against the Uitlander, there is a gun for each and every one. The English Government has made many sad and now self-acknowledged mistakes in dealing with these people. Let us be honest; England is now reaping in a measure what she sowed years ago. With this digression ended, let us return to the present, to the train, and the heat shimmering over the bare, dust-heaped plain.

With me is a young American artist, Mr. Gordon H. Grant, on his way to the front to see how "Tommy" fights, and put him on paper. We are the only Yankees on the train, and perhaps the only civilians. Our presence puzzles the officers, although they have not asked questions. Except that there are no brass buttons on our khaki, we are dressed almost like them, and like all the privates for that matter; for, owing to the great mortality due to the Boers picking off officers, they now have every distinguishing mark removed except a very small button on the shoulder to denote the rank. They carry rifles and carbines, and have the same bandolier of cartridges over their tunics; even the sergeants and corporals have had their stripes removed. The Boer has a keen eye; he shoots close. Beyond doubt the greater loss to date has been on the English side, and it may continue so, for the Boers fight a running fight, and every kopje (outcropping of stone) is a fortress. They will not wait for steel or stand a charge. Sensibly, they have learned the best way to meet and oppose the trained troops opposed to them.

Almost all the fighting up here to the westward will be near the line of railroad until the march into Pretoria. That will be begun in January, I am informed. There is a scarcity of provender for horses at the front, but they are hardly necessary; the battles are fought on foot. So on the train flies to the fight, through the dust.

While we were waiting at Cape Town I was surprised at the perfection of the transport service; it was even better than at the other end. Of course it was the army first and always; everything else had to stand aside. The harbor was filled with merchant vessels still unloaded, the captains, poor fellows! fuming their heads off. At the docks the great transports have the right ahead of all others, and there they were, discharging their cargoes of army freight and army passengers, White Star, Cunard, Castle, Union, all the English and Orient lines, little and big—they were hastened in and hastened out. Everything was reduced to a system, and the strange thing about it all was that no one seemed to be in a hurry. The official heads of departments that I met seemed to have time to chat and look pleasant. There was no burdensome, nerve-destroying haste. A man who had on his hands the care of all the railways, the transfer and entraining of troops, talked about America with me—they are all interested in America. For half an hour we chatted. He told me about a flying trip he made to "Tchicago"—for thus he pronounced it. He had studied our railway system. I felt that I was occupying too much of his time, but no, he wished to ask a few questions. How did America feel about this war? I told him what I thought was the sentiment: perhaps we were divided, but the great majority were strong for the British. America and England were bound to be firm friends; the attitude they had taken during our war with Spain had cemented the feeling. I shall never forget the kindness, the universal civility and courtesy, with which I have been treated in Cape Town; in fact, since I entered English ground, everywhere it has been the same. I might write a volume and fail to express myself. The only thing I can say is, the courtesy is sincere, the hospitality is heartfelt, and so is my gratitude.

Cape Town was full of troops, well behaved and orderly; but, except for a small garrison and the Cape Highlanders, a local volunteer organization, the regular troops from England slid in and flitted off to the front. Crowds follow them

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to the station, the band plays "God Save the Queen," hats are lifted, and away they go to the fighting line, unless they are bound for Natal; in that case there is another week ahead. But it may be said that they have traveled without a stop seven thousand miles from London to the front; it is a long way, but it seems a mere leap of time. Let us hark back ourselves for a moment and be retrospective.

A great change came over London when the bad news began to arrive from Natal. Only a few days before, the almost universal opinion appeared to be that the War Office had taken the dispute with the Dutch Africanders too seriously; that sending an army corps to the Cape was needless extravagance. On all sides it was said that the war would be over in three weeks. The Boers beyond doubt would sue for peace upon seeing the English determination. When the fighting actually began, the actions at Glencoe and Elandslaagte were heralded as British victories that presaged a speedy end.

This was not to be gathered altogether from the editorials of the London press; it was to be heard at the concert halls, in eating-houses, on the corners and 'bus tops. The war had not gripped the people seriously; they heard but one side of it, they told but one tale. Majuba Hill would be wiped out; no more Boer commandos would ride into Pretoria with Scottish kilts about their horses' necks. Oom Paul would spend Christmas at St. Helena (for it seems to be a settled idea that there he will go in the end). There was not the least excitement; people were talking shop, sports, or anything; the war was incidental.

But Majuba Hill soon faded into nothing. The change had come. There was real fighting in Natal. General Symonds died inside the Boer lines. Under his orders the wounded were left behind. Victories mark advances, generally speaking, in warfare; the first triumph of the English forces signaled a subsequent retreat. The pictures of fresh-faced, handsome young fellows, the "Officer Bhoys" of Mulvaney, filled the pages of the "Illustrated News" and "The Graphic"—"Killed at Glencoe," "Died of wounds received at Elandslaagte." The war began to grip harder. "Private John Stimson, —th Devonshire," "Sergeant-Major John McGuire, Royal Dublins, dead." Private Thus and So-and-so killed, wounded, or missing; and the list grew long. Riflers, Highlanders, Huzzars, horse, foot, and artillery, there were the names for the folks at home to read. Then the people stirred; a departing regiment, the Guards, London's pets, were fairly carried to the station. The men drank champagne for the first time, and it went to their heads and lips; so men in black frock coats and top hats brought them singing and marching to the station in hansom cabs, and by train and steamer away they went, singing and banjo-playing their way out to graves on the great wide veldt; the hillsides in Belmont are dotted with them now.

When the news of the disaster near Ladysmith reached the City, business was suspended. Bankers and clerks, porters and messengers, poured out on the street. What! two battalions and two regiments, maybe, of English troops captured. Impossible! Yet there it stood, and the War Office soon declared it fact. What was the result? The very next day the reserve lists of four regiments were filled—men were needed, and from everywhere they came; volunteers pleaded to be taken; the militia took its orders with satisfaction. No more talk about a six weeks' war now. The docks at Southampton began to work day and night. "Seventy thousand horse and foot bound for Table Bay." Sir George White was in a bad position at Ladysmith. No relief could reach him for a fortnight at the least. And this was the situation when I left for Southampton to take the steamer.

For ten days I had been "hustling" and spending most of my time at the gloomy old War Office, a decorous maze of iron stairways over narrow passages, where every officer was stamped with the hall-mark of the gentleman, and lived up to his appearance; and here let me say again that the English at home are, so far as my experience goes, the most civil and courteous people in the world, bar none. At last I had received what I had been waiting for—my official pass, entitling me to go with the army, and giving me transportation and rations for myself and

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servant, and forage for our horse. Armed with this *sine qua non* of the correspondent, I was anxious to be off at once. Now, I might write a book on my experience with the red tape of Old England, but here is not the place; suffice it to say that, after almost missing the train, I reached Southampton.

I was to see from the first what system and discipline can do; and I was also to be taught the value of the proper lubrication for the smooth running of the governmental machinery. The great transports lined the docks. "Tommy" was everywhere. In red and blue and khaki he leaned over the rails; the smell of his shag tobacco filled the air. Tall officers, spurred and booted, stood about directing work that went on unceasingly and evenly. There was no ranting or rush. The great cranes swung their heavy loads out from the shadows of the sheds and lowered them intelligently into the vessels' holds. Transport wagons, screw guns, balloon wagons and caissons, bales, boxes, crates, and stretchers—in they went. The army service corps of England has reduced things to a science. There are few hitches; everything runs as smoothly as a well-rehearsed play—why should there be many hitches when they have done it all before?

But the first transport, the "Kildonan Castle," was soon ready to cast off; the last man was on board, the last load lifted in, a man on the dock was playing "Soldiers of the Queen," and the crowd sang the chorus. There were three thousand soldiers on board the huge steamer, and they grinned. "God Save the Queen," struck up the band on the departing transport. Off came the hats and caps; all sang it, the crowd on shore a little behind the time; then came the cheers. Tommy cheers slowly and deliberately, English fashion. Once started, he cheered everything that would cheer back; as the steamer glided past ours, that lay still at the dock, there was a cheer given for the corps of army nursing sisters on our decks—fine, well-bred-looking women from the Netley Hospital—and the passengers on the Pembroke Castle returned the cheer. Twenty-one days at sea, including a run ashore at Las Palmas, Grand Canary, and we were at Cape Town. We had done the usual things one does on shipboard, and made many friends among ourselves. Particularly was I taken with two young Englishmen—simple, straightforward chaps, bound for the Cape to enlist in some volunteer force. There were games on deck, and concerts in the cabin. We ran from the cold winds of the Channel to the torrid heat of the line, and then when we sighted the flat top of Table Mountain it was early summer. Here ends the retrospect.

When last I saw my two friends, they wore the uniform of the "South African Light Horse." Pierce, who had been in the Twelfth Lancers, had been promoted to Sergeant-Major in two days. Angus was still a gentleman ranker, but for each I predict a commission if all goes well.

So we are back to the dusty train. We pass guarded bridges. Poor, lonely Boer farms stand in the midst of the seeming desert. A gentle-voiced lady traveling north to join her husband, a doctor, looks in at our compartment and asks if we will have a cup of tea. It grows later in the evening; the shadows of the great kopjes deepen and lengthen. We pass a camp of infantry at Victoria West. The fires are lit. The men shout to us and wave their hats. A few more hours and we will be in charge of the army. There was a fight to-day; there may be one to-morrow. We are told at the Victoria West station that the forces under Lord Methuen expect to be in Kimberley before the end of the week. If so, the patron saint of South Africa—Mr. Cecil Rhodes—will be relieved, and his brave forces will get a rest from extra guard. I must close this for the mails at De Aar station.

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Dwight L. Moody: A Personal Tribute

By George Adam Smith

[As most of our readers know, Dr. George Adam Smith stands among the foremost religious writers and teachers. His "Life of Henry Drummond," published in 1898, was universally recognized to be of the highest value, and at once took rank among the best biographies ever published. His "Isaiah" and "Twelve Prophets" are marked by thorough scholarship and clear thinking. Dr. Smith has been Professor of Hebrew and Old Testament Exegesis at the Free Church College in Glasgow for about ten years. The intimate personal friendship between Mr. Moody and Dr. Smith, and the latter's cordial reception at Northfield last summer, make the following article of peculiar interest. The difference in the theological beliefs of the two men only served to emphasize their hearty accord in religion and life-problems.—THE EDITORS.]

THE news of Mr. Moody's death has reached Great Britain at a time of general mourning. That, amid the throng of private and national losses, the death of this distant evangelist should have attracted the respectful notice of all our journals, and that, when the emotions of the people were so engrossed, his removal should start a fresh impulse of grief, distinct and widely felt, is a striking proof of the character of the man and of the bigness of the work which he achieved among us.

Henry Drummond once said that "Moody was the biggest human he ever met." The following article is mainly an effort to show how far this tribute was justified; yet it would seriously fail in its duty if it did not concentrate before the end upon a special emphasis of the loss which Christianity has suffered by Mr. Moody's death at this particular crisis of our religious history.

To me it is very clear that we have lost not only one of the strongest personalities of our time, but a man who was more able than any other to act as a reconciler of our present divisions. And although this testimony is now expressed under the immediate impression of his death, its convictions are not due to the natural aggravations of a fresh grief, but were previously formed by a deliberate study of Mr. Moody's great mission in 1873–75, by the story of his long intercourse with Professor Drummond, and by my own meetings with him last summer at Yale and Northfield.

Let us take first his mission to Great Britain and Ireland in 1873–75. Mr. Moody came to this country virtually without invitation or advertisement, an unknown man to preach, with an unknown friend to sing, the Gospel. They had a foreign accent, and they worked upon methods which roused prejudice in all the churches. Yet in six months their mission was the strongest religious force in the country. Our people were stirred as they had not been since the days of Wesley and Whitefield.

In "The Life of Henry Drummond" the attempt has been made to describe the sincerity, the thoroughness, the national influence, and the permanent value of the movement;[1] "how profoundly the churches were stirred, and the crowds outside the churches; the tens of thousands who thronged the meetings; the hundreds upon hundreds who filled each inquiry-room, professing penitence and, in the great majority of cases, new faith in Jesus Christ and experience of his power to make them better men."

Now, the devotion of Mr. Moody, his subjection of self to God's Spirit, was so absolute that people at first wondered how so great a work could be achieved by means so obscure. Take, for instance, Dr. Dale's attitude.[2] He had expected for some time a fresh religious movement; but "Moody and Sankey were not the kind of men for whom he had been looking;" and although they came to Birmingham after their personal fame was estab-

[1] Chapter IV., "The Great Mission."
[2] "The Life of Dr. R. W. Dale, of Birmingham," by his Son.

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lished, and immediately filled the Bingley Hall with audiences of twelve to thirteen thousand people, and although Dale himself was "amazed and delighted by what he saw," he was also exceedingly puzzled about the means of it, and he frankly told Moody that he "could see no real relation between him [Moody] and what he had done." That was a very general impression, but it was a wrong one, as a dispassionate study of the whole movement will show. The electricity which the two evangelists concentrated was undoubtedly in the air. In 1873 many others besides Dale were expecting a general revival of religion; and for months before the Americans appeared there had been very earnest prayer throughout Great Britain and Ireland. But if it be one of the most certain tokens of greatness to foresee and to rise to a divine occasion, then Moody was great. He himself told me a wonderful thing. He had made, I think, at least two visits to our country in order to study the situation. He had come to hear our preachers and to watch their effects. He had made himself familiar with the salient tendencies of our popular religion, and with the wants of the people outside the churches. In such tactics there is something Apostolic; something that resembles Paul himself in this unknown foreigner, once a humble seller of shoes, patiently laying his plans, through the years, for the invasion of a whole nation, of whom only half a dozen individuals had ever heard of him.

Or take another proof. Dr. Dale appears to have been chiefly impressed by the atmosphere of the Mission: "There was warmth, there was sunlight in it. . . . I listened with interest; everybody listened with interest; and I was conscious again of a certain warmth and brightness." But, under God, this atmosphere was Moody himself. Too much cannot be said for the music, but when all has been said that is due, one goes back to the temper and air of Moody's preaching. "He preached," says Dale, "in a manner which produced the sort of effect produced by Luther. . . . He exulted in the free grace of God. . . . His joy was contagious. Men leaped out of darkness into light, and lived a Christian life afterwards." But that was because, like Luther, Moody had a very large nature. You require the sea to throw back to you the full effect of the sun; and even the Gospel itself can attract but feebly when reflected from a small or a narrow man. Undoubtedly Moody grew through the Mission; but without his native largeness and power of growth the Mission itself could never have been the huge and fertile movement to which we saw it expand, with many results that twenty-five years of our nation's life have proved solid and permanent. Throughout it Moody's character and abilities—all the more because of certain defects of education and a narrow theory of Scripture—exhibited the real tokens of greatness. His contentment with small beginnings; his willingness to learn, which in Scotland especially drew to him so many men of experience; his appreciation of men different from himself by task and training; his enlistment and organization of characters so diverse; the loftiness of his spirit amid much that was petty and disappointing; his freedom from all denominational and, I may add, Protestant prejudices, which was one secret of the success of the movement in Ireland; his sanity, shrewdness, and humor; his management of "painful saints," bores, and faddists; and his keen civic conscience—all of these came forth from him with a spontaneity which proved them native to his character and stamped him as really great. Dr. Dale remarks on the smaller results of the second Mission in 1882–3; and the remark holds good of the third, in 1891–2. I am unable to say whether Dr. Dale is correct in referring this to a less joyous and gracious temper in Mr. Moody's preaching. But I know that his smaller success only betrayed more proof of the soundness of his character. In Scotland, in 1891–2, Mr. Moody was the first to feel that some other men attracted the public more strongly than he was doing, and he put them to the front with a self-forgetfulness that displayed to many of us for the first time the real nobility of the man.

Before coming to America last spring I had spoken to Mr. Moody only once, and then for but a few moments. But I was under the influence of my study of his great Mission in 1873–5, and of what Henry Drummond had told me—that, in spite of an apparent decrease in Mr.

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Moody's influence as an evangelist, he had with every year grown in power in other directions. With all this, I was not prepared for what I found. In spite of occasional utterances upon modern thought which had diminished his authority with thinking men and women, Mr. Moody was till his death one of the great personalities of your nation; not merely as the representative of a religious school, or as a preacher who compelled popular attention, or even as an organizer of education, but as a strong man who sincerely lived his faith, and who was possessed both of a mind and a heart of exceeding largeness. To the end his hold upon students was very remarkable for a man of his age and evangelistic temper. I saw it at once at Yale, and of course it has been still more evident in the student conferences at Northfield. But, like all really great men, he kept the dew of his youth, and with a full heart entered into the recreations, the songs, stories, and jokes of the young men whom he gathered about him. Drummond said: "You will find a deal of the boy in Moody." He was a boy, who at the same time was so just and shrewd a man.

In an American paper it would be superfluous for an "outlander" to write of the Northfield schools and the work which, through them and other institutions, Mr. Moody has done for education. To fully appreciate the man one had to visit these schools and see him among the students. But Moody's whole attitude to education was sound. Though himself what is called an uneducated man, no evangelist ever laid greater stress upon the need of an educated ministry. This was not the least of the services he did for us in Britain, where the temptation of many evangelists has been to decry learning, and, by cheap sneers at culture, to play to ignorant and fanatical religionists. In Scotland, too, we owe to Mr. Moody a powerful revival of our Bible classes.

Then there was his disinterestedness. No man was ever less chargeable with seeking money for himself. On the contrary, he gave away what he had a right to keep, probably with more fullness than any other living man. I hope that some day the story will be told of how both Messrs. Moody and Sankey resigned to trustees their royalties on the "Sacred Songs and Solos" for public ends, and how much of the money went to the establishment of Northfield schools. I have heard the story, and I know no finer instance of philanthropy in this century.

One other thing before the last must be recorded. Mr. Moody had the great man's interest in great men, and a disposition to sympathize with the difficulties and responsibilities of leaders in other lines of life from himself, rather than to criticise, as he might easily have done in some cases, their want of a warm religious temper. It was a healthy lesson to hear him talk of the statesmen of his own country. He was always generous. To Americans I need not write of his patriotism and public spirit. He had no sympathy with the petty religious school which deems these to be outside religion.

It is in connection with this largeness of mind that we may take that one of his services from the loss of which, as I said, we shall chiefly suffer by his death. No one will ever know how much Mr. Moody had to bear, even from those who worked with him, of reproach and abuse for his loyalty to Christians who differed from certain of his views; yet some of that injustice has already come before the public. He was bitterly blamed for the way he stuck to Drummond, and for the invitations he gave to Drummond in 1893 to speak at Northfield. Now, this loyalty came not merely from his loving heart. It was the large, fair mind which prevailed over what he might well have felt was due to at least the earnest and good-tempered among the opponents of Drummond's teaching. He had never allowed the accent and proportion of Drummond's message, although so different from his own, to blind him to its essential Christianity. "I have never," he said at the time when Drummond was most hotly attacked, "heard anything or read anything by Drummond with which I did not heartily agree—though I wish he would oftener speak on the Atonement." It may not be known that, after the expostulations reached him against having Drummond at Northfield, he nevertheless invited his former lieutenant to join him in the evangelistic campaign which he conducted in Chicago during the time of the Exposition. Drummond would not go. "It was the first time he failed me,"

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said Moody. But Drummond's reason was his unwillingness to expose Moody to further attacks on his account.

Or take his recent attitude to Biblical criticism, for which also he has been ungenerously criticised. It was *after* he had himself heard a representative of the modern methods lecture on "The Hope of Immortality in the Old Testament"—a subject which could not be discussed without some exposition of the new views—that he gave him an invitation to Northfield to speak, not, of course, upon criticism, but upon religious topics. "But," it was urged, "I fear my views of the Bible are not in harmony with those taught at Northfield." "Never mind," said Moody; "come and say what you like." The generous trust of so good a man was a great inspiration to speak from the heart.

While at Northfield last summer I had several conversations with Mr. Moody on Old Testament criticism. He was frankly hostile, and criticised the critics with a humor and shrewdness which were very stimulating. But he admitted that there might be differences of opinion among genuine Christians on certain orthodox interpretations of Scripture (which, however, he did not particularize); and he said to me what he afterwards published in a letter in much the same terms, that "after all, it was not so much the authorship as the contents of the Books that mattered." What impressed me, however, was the elevation of his mind above these controversies, and his single-hearted anxiety as to their effect upon practical Christianity. No man so painfully bore upon his heart the divisions in the Church and the hindrances they laid upon aggressive work for Christ. His feelings showed at once the real humility and sound greatness of the man. You could not but reverence one who so honestly searched himself for symptoms of blame in this matter. And as he searched himself, so he searched the party in the Church with whose views he agreed, and declined to lay the whole blame of the present distractions upon the new views which he opposed. Several times he repeated that the guilt lay not only with the critics' opinions, but equally with the temper in which they were received by the opposite side.

This is what I mean when I say that, had Mr. Moody lived, he might have proved the reconciler whom we sorely need. I do not wish to be suspected for one moment of thinking that he would have changed his own views with regard to Scripture; still less do I suppose that such a change would have been a good thing. Though there was much in his teaching—for instance, on the fulfillment of prophecy—which repelled a whole side of the Church, the strength of his preaching was drawn from that interpretation of Scripture in which he had been brought up. But here was a man who, however fixed his own views were, was fair to both sides, and to whom men on both sides looked up with reverence as to a man of God and a very experienced evangelist. Here was a man who had a single eye for the practical interests of the movement, and who was big enough to overlook the things which repelled him in doctrines from which he differed, and to appreciate their religious essence. We need such a man—uncommitted to the new views, and not a bondsman to the letter of the old traditions. Could anything give more promise of a basis for reunion in active work for Christ than his very significant saying: "It is not the authorship of the books that matters, but the contents." In our time nothing has been said—if we consider the high and revered source from whence it comes—that gives more proof of being able, on the one side, to remind critics that the details of mere criticism to which many confine themselves are, however needful, only preliminary and subordinate to the essential work of drawing forth to the people the priceless contents of divine revelation by human instruments, and, on the other side, of compelling the conservative opponents of criticism to regard as the one relevant question they need be concerned with towards criticism, Does it diminish or does it enhance our capacity to get at the real meaning of God's message to men—let that message have come where and when it may?

This is why I have ventured to call Mr. Moody a great power of reconciliation in the Church, and why I feel we have bitterly to mourn that he has not been spared to us for at least those seven more years which he lacked of the three-

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score and ten. Yet surely we have got them already, in a life so crowded with strong work, so strong in gifts, so luminous with faith and a burning love. May the Church, on both sides of her, prove faithful to his last bequest; for then she will be best able to follow his long and magnificent example of practical and whole-hearted Christianity.

Glasgow, Scotland.

Neutral Rights and Contraband of War

By Theodore S. Woolsey

Professor of International Law in Yale University

IN every war the disturbance of neutral trade is a disagreeable necessity. War consists, not only in killing your enemy, but also in preventing him from procuring the means of killing you. This is done by blockading his ports and by seizing war material sent him by third parties. Searching neutral ships is a corollary to these rights, because unless you search them you cannot tell whether they are bound to a blockaded port or are carrying contraband. All of this prevention, however, is effected by the forces of the belligerent, not by the legislation of the neutral. For trade in arms is quite as lawful to the neutral merchant as trade in calicoes—as lawful, but more dangerous because subject to seizure *en route*.

There has recently occurred a disturbance of neutral trade with South African ports which has irritated both German and American shippers and has brought into notice some old doctrines of maritime capture under a new aspect. The facts as given in the newspapers appear to be somewhat as follows: During the last two weeks of December three ships have been seized, loaded in part with provisions of American origin and bound from New York to Lorenzo Marques, in the Portuguese colony of Delagoa Bay, the nearest, almost the only, port of entry for the Transvaal. They were to touch at various South African ports on the way.

Two of these ships were British, the Beatrice and Mashona; one was German, the Maria; part of the provisions belonged to an English firm, part to the Pennsylvania Milling Company, of New York. All three ships were visited either in a British port or on the high seas, it is immaterial which, were seized presumably on the charge of carrying contraband, and were sent to the nearest convenient British port.

Besides these, at least three German mail steamers have been searched on suspicion: the Bundesrath, in North Delagoa Bay; the General, in the British port of Aden; the Herzog, with Red Cross material on board. Another German ship is said to have been searched in the Suez Canal, but the report is uncertain. No contraband was found upon any of these German ships, but three officers and twenty men were reported on the Bundesrath, intending to enter the Boer service. The General is said to have been obliged to discharge her entire cargo at Aden to satisfy the English search officers.

Now, much of the law applicable to these various cases depends upon an exact discovery of the facts attending each incident. Thus, if North Delagoa Bay is within Portuguese territory, and the search of the Bundesrath took place within territorial waters, the act was a gross violation of Portuguese sovereignty, and full apology is due, not to Germany, but to Portugal; while Germany's remedy is against Portugal, not against Great Britain.

If another search took place in the Suez Canal, that brings up the question of the Canal's status. Is it neutralized water, as arranged by the Convention of 1887, or does the subsequent tightening of the English hold upon Egypt swallow up the projected neutralization in English jurisdiction, as the English claim? Again, if Germans were found on the Bundesrath, destined for the Boer military service, much depends upon the fact of a previous enlistment, as against a subsequent intention, to enter that service. For if the former, their transport might perhaps be considered an unneutral service sufficient to condemn the ship; though even this is doubtful. In the latter case, they are simple passengers on a neutral ship in the

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eye of the law, and cannot be interfered with, nor can the ship giving passage be penalized. And in the case of the British provision ships, they are under their own Government's jurisdiction and can be stopped, while their American loading is on a different footing, but may be incidentally delayed. With all these somewhat minute and technical questions we cannot now deal, since the facts are uncertain and the points to be weighed are of interest chiefly to the specialist.

There are, however, broader questions raised in both the German and the American complaints, which are important and should be interesting. And though the doctrines upon which the English Government must base its action, if it has any basis, are a trifle technical and not very well established, they are historically existent.

One of these is called the doctrine of "continuous voyages," and is in truth the only possible foundation for action against neutral commerce under the circumstances, since the Transvaal and Orange Free State have no seaport. This doctrine was invented in quite a different connection, by the famous English Admiralty Judge, Sir William Scott, about 1806. France, unable to maintain her colonial trade, had opened it to neutral ships. England declared that neutral ships engaging in such trade identified themselves with the French service and interest, and were confiscable. This was an enforcement of an older but not very well accepted rule, the rule of the war of 1756. To evade this in turn, the American shippers brought the produce of the French West Indies to some United States port, landed and paid duties on it, then exported it to France, it might be in the very same vessel. At this point the theory of continuous voyages was applied. Where the intent of exportation clung to the goods through all the processes of their importation, the two voyages were considered but one. From Martinique to New York, and New York to Havre, for instance, was one continuous voyage, and therefore prohibited. Against this doctrine our Government protested, but unavailingly.

The doctrine next appears iu our Civil War, used to supplement the laws of blockade and contraband—that is, in an entirely new connection.

The reapplication to blockade of the old doctrine was somewhat questionable. It was aimed at the Nassau trade. It held goods sent to Nassau for Confederate ports, to be put through on the blockade-runners, to be engaged in one continuous voyage from a British to a blockaded port, and capturable from its outset. But the difficulty was to construe an intention to run them through the blockade as clinging to these goods throughout their transshipment. For our courts admitted, as the English courts had done a half-century earlier, that genuine sale in open market and incorporation into the common stock of the country must legalize the transaction. When we come to the question of contraband, however, the applicability of the doctrine—although bitterly criticised by both British and Continental jurists—has always seemed to me at least probable.

Take a few cases, now very much in point. In 1863 a British ship, the Stephen Hart (Blatchford's Prize Cases, 387), bound for Cardenas in Cuba, a neutral port therefore, but loaded entirely with war material, was seized by a war vessel of the United States. Upon trial, the claim for condemnation was based upon the belief that the cargo was not for the Cuban market but for Confederate use, to be forwarded either in the same or in another vessel.

In giving judgment, Mr. Justice Betts said that the test of the goods was whether they were imported for sale and consumption in the neutral market or not. If intended for the use of the enemy, the mere touching at a neutral port, for transshipment or for a fresh departure, could not exempt the contraband cargo from capture.

A still clearer case was the Peterhoff (5 Wallace, 28). This vessel, also in 1863, was bound for Matamoras up the Rio Grande River, on the Mexican side opposite Brownsville in Texas. She carried much war material, some of it evidently intended and adapted for Confederate use. The District Court had condemned ship and cargo. On appeal, the Supreme Court released the ship, but condemned the contraband goods on the score of their intended hostile destination.

Another case is worth mentioning: the Vrow Houwina, loaded with saltpeter, from Lisbon to Hamburg, in 1855, and

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seized by a French ship early in the Crimean War. She was thus a neutral vessel, sailing between two neutral ports, with a cargo which would be contraband if it had a hostile destination. Such a destination, viz., Russia by overland carriage, was inferred by the French prize court from various circumstances, one being that Hamburg was already stocked with saltpeter, so that no local commercial demand for a fresh supply existed. As a component of gunpowder, it was wanted in Russia. The saltpeter was accordingly condemned.

And, finally, there is the recent case of the Dutch ship Doelwijk, chock-full of guns and cartridges, which cleared for the East Indies during the war between Italy and Abyssinia, in 1895, but was caught steering to right instead of to left after leaving the Red Sea. Abyssinia does not touch the sea, and it was clear that the Doelwijk's cargo was to be landed at Djibuti, a neutral port, and thence forwarded overland. The Italian council of prizes declared the capture legal, but restored ship and cargo because the war ceased before condemnation took place.

In discussing this case the Italian jurist Signor Fedozzi gives his sanction to the doctrine of continuous voyages for the enforcement of the laws of contraband, and cites Twiss, Gessner, Calvo, and Bluntschli in qualified approval; and this doctrine was sanctioned by the Institute of International Law in 1896, by formal declaration.

There is plenty of authority, and good authority, on the other side; but the enforcement of the doctrine as applied to contraband by the prize courts of France, Italy, and the United States must be conclusive of its validity, *if the hostile destination is perfectly manifest.* All depends upon this fact; for if the contraband goods are to be sold in open market, if the intention of importation ends with that, then no hostile destination can be inferred.

I have gone into the history and validity of this exceptional principle because of its supreme applicability and importance in England's war in Africa. Her enemy has no foothold upon the sea; every port in Africa is either British or neutral. Can the question of maritime capture arise at all, then, since no enemy's port exists to which contraband can be bound? Only by accepting the doctrine of continuous voyages. And it is a reasonable doctrine thus applied. To condemn goods as contraband, two things must be proved—a character to aid directly in war, and a hostile destination. The hostile destination may be concealed by all sorts of devices, by circular tours and simulated voyages, on water and on land, but after all, if it can be made to appear, then the contraband character attaches. England will protest against this doctrine when her interests are neutral, though submitting to foreign judgments. Quite as certainly she will enforce this doctrine when a belligerent, if it serves her turn. And just now nothing but this doctrine can entitle her to shut out fresh supplies of war material from the Boers except brute, unlegalized force.

In spite of the adverse opinions of some of the best of British jurists, we must expect the English Government to seize all military supplies bound to the Portuguese port of Lorenzo Marques in Delagoa Bay, acting on the presumption that it is the Boers who want them, and that the shippers know it.

But does it follow that provisions are in the same category with arms? By no manner of means. Here we come upon another exceptional rule, that of "occasional contraband," also with a history.

Every nation should specify by treaty with its friends exactly what it will consider contraband if it goes to war. But, unluckily, most nations neglect this duty, England among them. We had a list in Jay's treaty with her in 1794, but it only lasted twelve years. So to find out what is contraband we must fall back on general principles. Some articles are always contraband, like gunpowder, although it may really be used to shoot sparrows with. Other articles are never contraband, like spool cotton, although it may eventually stitch together soldiers' uniforms. But a third class of articles is of doubtful character, such as coal, ship timber, provisions, and some others. With these no presumption of character or use is possible, except upon full consideration of the facts in each case.

And as to provisions, the position of our Government is perfectly clear: it will allow them to be held contraband only if destined to a hostile fleet or a besieged

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port. This was the outcome of the long controversy with England when she seized American corn, shipped to France, early in the French Revolution. We were weak, and she was mistress of the seas. She quoted and misinterpreted Vattel, but we were not strong enough to prove the misinterpretation. The best Mr. Jay could do was to make England agree to pay for grain if she took it. That was not the concession of the principle that provisions could be contraband, however. The treaty then made said, in effect, after giving a list of contraband which did not include breadstuffs, that "whereas the difficulty of agreeing on the precise cases in which alone provisions and other articles not generally contraband may be regarded as such" makes some arrangement necessary, pre-emption was justified. The theory of England's claim was absurd, because it was based on the idea of reducing France by starvation—France, a great grain-growing State, where wheat was at that very time cheaper than in England.

The general proposition that provisions can be contraband, otherwise than as sent to a belligerent's fleet or besieged port for military use, was supposed to have died out after this bitter taste of it. This country heard no more of it; British prize law did not enforce it; and the change of policy of the British Government became apparent in 1885. For then France, being at war with China, announced that she should consider rice, bound for open Chinese ports, as contraband of war; and the English Government protested, but not to the extent of using force, being content to have the legality of the claim tested in the French prize courts. The French claim does not seem to have been acted on.

To show the best legal opinion on the doctrine of occasional contraband at this time, let me quote at some length from Hall's treatise on International Law, second edition, 1885, p. 618, prefacing the opinion by saying that Hall is not only a modern and weighty authority, but is robustly British in his treatment of the rights of maritime capture:

"The doctrine of the English courts at the commencement of the present century with respect to provisions was that 'generally they were not contraband, but might become so under circumstances arising out of the particular situation of the war, or the conditions of the parties engaged in it.'" This being the language of the Court in the case of the Jonge Margaretha, 1 Rob., 193: "Grain, biscuit, cheese, and even wine, when on their way to a port of naval equipment or to a naval armament, were condemned, and, as has already been seen, the same practice was followed by the courts of the United States.[1] In 1793 and 1795 the English Government indefensibly extended the application of the doctrine to the point of seizing all vessels laden with provisions which were bound to a French port, alleging as their justification that there was a prospect of reducing the enemy by famine. A serious disagreement occurred in consequence with the United States, which maintained that provisions could only be treated as contraband when destined for a place actually invested or blockaded; and the point remained wholly unsettled by the Treaty of 1794, which, while recognizing that provisions under the existing law of nations were capable of acquiring the taint of contraband, did not define the circumstances under which the case would arise. The excesses of the English Government cast discredit on the doctrine under the shelter of which they screened themselves. Manning adopts it, but not without evident hesitation. Wheaton seems to think that provisions can only be contraband when sent to ports actually besieged or blockaded; and MM. Ortolan, Bluntschli, and Calvo declare this to be undoubtedly the case. No nation except England has pushed its practice even to the point admitted in the American courts; nor can it be doubted for a moment, not only that the detention of provisions bound to a port of naval equipment is unauthorized by usage, but that it is unjustifiable in theory. To divert food from a large population, when no immediate military end is to be served, because it may possibly be intended to form a portion of supplies which in almost every case an army or a squadron could complete from elsewhere with little inconvenience, would be to put a stop to all neutral trade in innocent articles. But writers have been satisfied with a broad statement of principle, and they have overlooked an exceptional and no doubt rare case, in which, as it would seem, provisions may fairly be detained or confiscated. If supplies are consigned directly to an enemy's fleet, or if they are sent to a port where the fleet is lying, they being in the latter case such as would be required by ships, and not ordinary articles of import into the port of consignment, their capture produces an analogous effect to that of commissariat trains in the rear of an army. Detention of provisions is almost always unjustifiable, simply because no certainty can be arrived at as to the use which will be made of them; so soon as certainty is in fact established, they, and everything else which directly and to an important degree contributes to make an armed force

[1] Referring to the Commercen (1 Wheat., 382), with a cargo of breadstuffs from Ireland to Spain to feed the English army during our War of 1812. Here the cargo was condemned as enemy's property, however, not as contraband, but freight was denied the ship as conveying provisions to a hostile fleet from its own country, an unneutral service. See Wheaton and Dana's note.

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mobile, become rightly liable to seizure. They are not less noxious than arms; but except in a particular juncture of circumstances their noxiousness cannot be proved."

This is an admirably clear-cut statement of the American view of the subject, from a British source. It explicitly condemns the English practice during the French Revolution as an indefensible extension of the doctrine. The same condemnation would hold good were provisions carried from New York to a Transvaal port, did any exist, at the present juncture. How much less defensible is the English action when we reflect that these provisions are bound to a neutral port, with no military use inferable, with no hostile destination except on the theory of a continuous voyage, thus lacking both of the characteristics of contraband, hostile character and hostile destination, and depending upon the absolutely novel combination of two exceptional doctrines, that of occasional contraband and that of continuous voyages, applied to the same cargo. If our weak government of 1794 refused to admit the principle that provisions were contraband if sent to belligerent France, is it likely that now, grown strong, it will permit the revival of the doctrine after generations of disuse, and its extension to cover provisions sent to neutral Delagoa? Truly, if it does so, it will be false to its birthright, its right to feed a hungry world.

And more than this. Great Britain can no better afford to have such a precedent laid down than can the neutral grain-exporting State. She depends upon water-borne grain for daily bread. Suppose a future war in which France and Russia in alliance are her enemies. While their allied fleets, though less strong perhaps than hers, engage its attention, their volunteer cruisers scour the seas and capture a fraction of the grain fleet from America. Provisions are contraband, because the allies are trying to starve England out. Timidly the grain-shippers forsake the direct trade and clear for Hamburg or Rotterdam or Antwerp to put their cargoes through by stealth or darkness or transshipment. It is of no avail. A fatal precedent prevents. It is one continuous voyage from New York to a British port. Our grain trade is ruined, Great Britain is starved, and the law permitting is of her own making.

A few words more in regard to the German searches. Although to all appearance unnecessary, impolitic, and aggravating, if the doctrine of continuous voyages for which I have contended be accepted I do not see that these searches are illegal if conducted in British waters or on the high seas. They are made on suspicion of carrying contraband. There can be no question of contraband without a hostile destination. There can be no hostile destination except as furnished by the theory of a continuous voyage, part of which is overland. But if this is conceded, arms on German ships bound for Lorenzo Marques *may* be contraband, although not if they are for genuine sale in open market there. If contraband, they may be searched for and seized anywhere except in neutral waters, even just off their port of origin. But where no reasonable suspicion of carrying contraband exists, and no proof is found upon search, the practice must be carefully exercised, or it may become a scandal. And mail steamers are entitled to special consideration, which is sometimes a subject of treaty.

A Manual-Training Exhibit

By Lillian W. Betts

THE recent exhibition of the work done in the Play Schools of the Boroughs of Manhattan and the Bronx, in New York, under the Board of Education during the last summer's vacation, was a most valuable contribution to education and sociology, and to the student of psychology it was invaluable. The several branches of work were planned and supervised by the supervisors of the branches introduced, under the direction of Mr. Seth T. Stewart, one of the Assistant Superintendents of the Department of Education.

The scheme of work devised by the Supervisor of Kindergartens, for the term of five weeks, resulted in producing a unique exhibition. To each of the five

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weeks was assigned a subject—"The Country," "The Seashore," "The City Street," "The Home," "Central Park." On every day of each week the subject of that week was expressed in paper-folding, stick-laying, clay, sand, blocks, and color-work. For sand-work each child had a box in which he worked with his materials, expressing his idea of the day's subject. The seashore and country in some of this work were most artistically expressed. Coney Island had made its impression. The carrousel, little booths, board walk, and sail-boats with advertisements, were all there. One child had used green and purple and white paper to express waves. One out of fifty children had a sandy beach, two paper dolls hand in hand, and sand dunes with bits of hay for dead grass on the top of the dunes.

The country had in every exhibit chickens and a cow. One child had constructed a windmill and a pump.

The home, as the New York kindergarten child saw it, would move the heart of the most indifferent. Some had used boxes which they furnished with paper-and-stick furniture. All but two of these had one living-room and two bedrooms—the latter without windows, or with a small square hole near the ceiling. Every home, whatever the material used, had a cradle. In one was a grandmother, with a ruffled cap, cleverly done in clay.

Some of these children had in the home exhibit put in a half-dozen sewing-machines of paper standing close together—the tenement-house sweat-shop.

The city street was in every case a tangled mass of street-cars, trucks, hucksters' wagons, and little hand-carts. Central Park was made conspicuous by small signs on which was printed by feeble and by clumsy fingers, "Keep off the Grass."

The influence of environment on a child's mind was clearly shown in this exhibit of children of the kindergarten. Another effect of environment was expressed. This exhibit was held in one of the oldest of the school buildings in the Borough of Manhattan, near the Brooklyn Bridge. It was open for the entire week to everybody. There was not enough money to pay for the requisite number of caretakers. The kindergarten exhibit in two separate rooms was almost wrecked the second day by some children of the neighborhood. It was reconstructed in part, but its first value was lost. The industrial work done by the children who attended these play schools gave the best possible argument in favor of industrial training in the public schools. Sewing was taught. The making of dolls' clothes was the theme chosen. Whole wardrobes were shown, each the work of one girl, accomplished in the five weeks' session. The advanced work was in waist-making, in which the pupils measured and fitted each other. Millinery was taught, and also paper-flower making. Several of the exhibits showed the result of instruction in both branches. Cooking exhibits were given by classes, and the refreshment served was the work of different cooking-classes. For the boys there were bent-iron work, cabinet-work and carving, and fine carpenter-work. The drawing and color-work, especially the latter, were astonishing. This exhibit of these schools epitomized the hand work of the school year. The 100,000 children who attended these play schools are the pupils of the day schools where hand work is part of the week's work in the class-room. In the play school the pupil had every latitude in making his choice of occupation. He naturally chose that which appealed most to him and showed his mastery of his materials.

Art classes were taken to the city and suburban parks for the day. The walls of the audience-room were covered with the results in black and white and in color—results remarkable when the opportunity for work was considered. An extra week was added to the term of these play schools, which was used in excursions on barges. Trips were made down the harbor and up the North and East Rivers and the Sound, where hundreds of these children realized for the first time what the words harbor, bay, cape, strait, and river really meant.

At least a week was lost in organizing the schools. Some of the schools were without materials for the better part of two weeks. This waste (for waste it was; the teachers, janitors, and caretakers were under pay) was due to red tape—one more proof of the need of reconstruction in the school administration of New York.

The whole country would be benefited

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if there were a permanent school museum in New York. Millions of dollars are spent by the Department of Education. The value of this expenditure is often questioned. Part of the result cannot be made visible to the eye; part of it can justify to its severest critics and opponents this expenditure; but the wealthiest city in the country, that spending the greatest amount of money in education, cannot spare the money to support a permanent educational exhibit to mark its own advance in educational methods and achievements, an advance which would establish standards for the schools of the State, if not the country!

Christ's Laws of Life: Righteousness

By Lyman Abbott

IN the seventeenth century a famous chronicler said of a celebrated ecclesiastical politician of that age that he was far from truthful and naturally deceitful and covetous, but full of religion. This did not seem a contradiction in that age; certainly it did not seem a contradiction in the first century, for the conception which the great mass of mankind entertained regarding religion is that its office is to appease the wrath of God or the gods or to secure their favor. There was no notion on the part of the Phœnicians, the Babylonians, the Greeks, or the Romans that religion had anything to do with the relation of man to his fellow-man. A man might be cruel, deceitful, licentious, and yet full of religion. The priests of pagan Greece and pagan Rome made no attempt to make men and women better. That was not what they trying to do; they were trying to appease the wrath of angry gods or to win the favor of corruptible gods. Indeed, in these pagan religions it was not unusual to put men to death merely to please the gods.

At this time there was one people whose conception of religion in this respect was peculiar, though it has now come to be accepted as axiomatic. This people were the Jews. They held that God was a righteous God; that he demanded righteousness of his children, and that he demanded nothing else; that the one thing that aroused his anger was man's inhumanity to man; that the one way to please him was for man to serve his fellow-man. It is true that there had grown up in Judaism an elaborate sacrificial system, a great temple, and a great priesthood; but this sacrificial system, with its priesthood and its temple, was not essential to Judaism. That it was not is evident from two facts: first, that, as modern scholars have abundantly shown, this system did not exist in anything like the form in which we now find it in the Old Testament until the fifth or sixth century before Christ; second, that with the destruction of Jerusalem, seventy years after the birth of Christ, the temple, the sacrificial system, and the priesthood disappeared. No Jew now offers sacrifices, no Jew now recognizes a priesthood, and yet Judaism remains to-day what it was fifteen hundred years before Christ in this fundamental assumption, that God is a righteous God, that he demands righteousness of his children and that he demands nothing else, that the one sin which arouses his anger is man's inhumanity to man, that the one way for man to please him is by helping his fellow-man. What the prophets of Judaism taught on this subject I could make clear by quotation after quotation, if time allowed; I shall read but one from Isaiah:

> To what purpose is the multitude of your sacrifices unto me? saith Jehovah: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? . . . Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil: learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

This is religion as it is defined by one of the greatest of the prophets of this great people.

Jesus Christ, coming to this people accustomed to this faith, emphasized it. To Jesus, as to the prophets who had preceded him, religion assumed that God is a

[1] Address delivered at Cooper Union, New York, Sunday evening, November 26, 1899. Reported by Henry Winans, and revised by the author.

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righteous God, that he demands righteousness of his children and that he demands nothing else, and the force of his teaching and his life was bent upon securing the establishment of right relations between man and man. He began his ministry with a sermon, a single extract from which I will read to you—indeed, it is only the text on which his sermon was founded:

> There was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it is written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. . . . And he began to say unto them, This day is this writing fulfilled in your ears.

With this text he set the keynote of his ministry: Glad tidings to the poor, liberty to the captives, comfort to the bruised, sight to the blind, help to the men who need help. And with this note at the outset his whole ministry was harmonious. In his parables he took the men from common life as the ideals of the religion which he taught. He did not take men famous for what we would call devoutness or theological lore or mystical faith; he took men who, living common lives, lived them on the plane of a high and noble morality. He took the farmer who was diligently sowing seed; the father who received back into his arms the wayward son; the man who, having found the pearl of great price, did not put it in his pocket, but looked for the owner and sold all that he had in order that he might buy it honestly; the steward who administered a great estate fairly for his lord, and was ready to return a good account of it when the time of administration had passed. Such were the men Christ held up before his disciples as his conception of religious men. In one striking parable, which is familiar to us all, he marked the contrast between the two conceptions of religion—the ecclesiastical and the practical. The Samaritan was a heretic, an apostate from Judaism; belonged to a mongrel race; and was looked upon with such scorn by the Jews that they would have no dealings with the Samaritans. Jesus told the story of a man who fell among thieves, and a Samaritan, passing by, went to him, poured oil and wine into his wounds, put him on his beast and took him to the inn and paid for his care; and, in contrast, he portrayed a priest and a Levite who were in such haste to go to the temple for temple service that they forgot the claims of humanity and passed the wounded traveler by; and he so presented the contrast that even his Jewish auditors, despite their prejudices, recognized in the Samaritan, heretic and apostate, condemned and despised, the better man of the three. He told another story, which has often been misunderstood because the emphasis of it has been disregarded. He assumed the common belief of his time in a future hell and a future heaven. In that belief, to the hell the heathen and the heretics and the publicans and sinners were sent. Christ told the story of two men, one of whom fared sumptuously every day and was clothed in purple and fine linen, and, so far as the account went, did no harm to anybody—simply did no good, leaving the poor man to suffer at his door, while the dogs licked his sores. And Christ said that this is the kind of man who is to go to hell—the man who leaves suffering and trouble and sorrow unrelieved in the world when he has power to relieve it. Once he drew a picture of the judgment—only once. He said, God will come and will set men on his right hand and on his left, as the sheep and the goats might be divided by a shepherd, and he will say to those on the one hand, Go ye into everlasting life, and to those on the other, Go ye into everlasting destruction. And they will say, Why? and he will reply, You shall go into everlasting destruction because you did not feed the hungry, you did not clothe the naked, you did not visit the sick and the imprisoned, you did not care for your fellow-men; and you shall go into everlasting life because you did visit the sick, did care for the poor, did help the troubled, did care for your fellow-men.

This was Christ's teaching—teaching that followed along the line of Old Testament prophetic teaching. And it was emphasized by his example. He was not a priest. He went to the Temple and the Temple feasts, but apparently because the people crowded together there and thus afforded him an opportunity for teaching. He never, so far as we have any account, sacrificed for himself. Again and again he told men their sins were forgiven

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them, and never told them to offer a sacrifice for their sins; not once. Once, indeed, a leper he sent to the temple and to the priest, but it was because the priest was the health officer of that time, and the leper must have a clean bill of health from the priest before he could go back into society. The life of Jesus Christ was not spent in ceremonial observance; it was spent in going about doing good. He gave himself to his fellow-men. He fed the hungry, comforted the sorrowing, helped the discouraged and gave them hope; he instructed the ignorant. Never, within the limits of the human strength which was given to him, did he refuse aid to those who came to him for aid. No barrier could separate him from his fellow-men. It was deemed in that time irreligious to teach pagans. He spoke to pagans as well as Jews. It was considered indecorous to preach religion to women; he never hesitated to preach to women. No moral degradation was sufficient to separate man or woman from his sympathy. The woman that was a sinner, the woman that to-day scarce any man is willing to recognize as a hopeful object of redemption, to her he brought the words of hope; to her he said, Go, and sin no more; thy sins be forgiven thee.

I have taken a little time to present this general outline of the Christian religion—first the Jewish and then Christ's own teaching based thereon—in order to afford a basis for certain specific elements in that teaching to which I wish to call your attention. In these teachings, though by no means comprising the whole of them, there are five great laws of life which he inculcated. Let us look at them separately.

First was the law of human brother hood. Ye are all brethren, he said. It is a mistake to suppose that Jesus Christ came into the world to save individual men from a wrecked and ruined world. It is a mistake to think that he intended to leave society as it was and pick out from that lost society individuals who might be sent to have a happy time in some future existence. Primarily, Jesus Christ worked to bring about a better life and better conditions of life here. His very first preaching was, The kingdom of God is at hand; and a kingdom is an organization. He worked to redeem the social order of life. The method on which he depended I shall not attempt to explain to-night, but the object was, from beginning to end, made clear and definite before them. So he taught his disciples to pray, Thy kingdom come, Thy will be done, *on earth* as it is in heaven.

We live in an age when there is a great deal of protest against organization. Capitalists are afraid of labor organizations, laborers are afraid of capitalistic organizations; and often one sees in the public prints communications from those who wish to swing us back into the age of individualism. Right or wrong, this is not the spirit of the teaching of Christ. His teaching was human brotherhood. That motto which has come into our American literature you might well found on his teaching, for it expresses his spirit —"An injury to one is an injury to all." Only he taught it with a far wider application than is common in our time. The injury to one laborer is an injury to other laborers; but the injury to the laborer is also an injury to the capitalist. The injury to one capitalist is an injury to other capitalists; but an injury to the capitalist is also an injury to the laborer. We are bound together; we march through life in serried ranks. One reason why capitalists make larger profits in America than are made anywhere else in the world is because larger wages are paid here than anywhere else in the world. The history of the labor progress shows (if I had time I could easily quote the statistics) that when men worked eleven hours they did more work and better work than when they worked twelve, and when they worked ten hours they did more work and better work than when they worked eleven, and when they worked nine hours they did more work and better work than when they worked ten; and it remains at least an open question whether when they work eight hours they will not do more work and better work than in nine. Whatever builds up the interest of the one class builds up the interest of the other; whatever injures the interest of the one injures the interest of the other. We are one great corporate body, one universal brotherhood.

And, observe: there is no other basis for that doctrine than a religious basis. I can understand why I am brother to the

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man with whom I meet in daily social intercourse; why I am brother to the man who worships in the same church with me; why I am brother to the American born on the same soil and having the same blood in his veins; but why am I brother to the stranger and to the foreigner, to those men who are outside of my life and never come in touch with me? Why? Because we are children of one Father which is in heaven. The fatherhood of God—without that there is no brotherhood of man; and without the brotherhood of man there is no fatherhood of God. The two go together; you cannot separate the one from the other.

The second great law that Jesus enunciated was the law of justice and honesty; and he enunciated it in these words: "Whatever ye would that men should do to you, do ye even so to them." Professor Sidgwick, of Cambridge, is one of the ablest teachers of ethics in either England or America. He has, in his Principles of Ethics, a chapter on justice in which he discusses the question what is its essential character. It cannot be law, for laws may be unjust. It cannot be contract, for without any violation of contract men may do injustice for which they must be punished. What is the essence of justice? In what does it consist? He asks the question, and it is hardly too much to say that he leaves it unanswered. Christ's answer to that question was this: Whatsoever ye would that men should do to you, do ye even so to them. That is not, as it is sometimes called, a law of love; it is simply a law of justice. Who am I that I should demand of my neighbor what I would not give to him if we were to change places? Equity demands that anything which I ask of him I should be ready to give to him, and anything which I should be willing to ask of him if we changed places, he has a right to ask of me. This is not charity, this is justice. It is expressed in the one familiar motto, Put yourself in his place. It is a very simple principle, and it is very easy of application. Let me illustrate. What are the duties of the preacher and pastor? Let him ask himself what he would wish of his pastor if he were a layman in the pew. What are the duties of the doctor? Let him imagine himself on a sick-bed, and ask what he would desire if the doctor came to see him. What does the lawyer owe to the client? Let the lawyer ask what he would desire of his lawyer if he were the client. What are the duties of the workingman laboring for his employer? Let him ask what, if the conditions were reversed and he was the employer, he would ask his workingman to do for him. What are the duties of the capitalist? Let him ask what he would expect the capitalist to do for him if he were a laboring man. What is the duty of the motorman? In one single sentence, this: Put yourself in the place of the employer. Would you not ask of the motorman whom you employed all the diligence, all the energy, all the brain, all the fidelity that could be put into your work? What are the duties to the motorman of the capitalist who employs him? Would you not ask, if you were the motorman, reasonable shelter, reasonable hours, a living wage, and some share in the prosperity of the corporation if it were prosperous? If that is what you would ask, that is what is your duty to give. "Put yourself in his place." What does the mistress owe the cook in her kitchen? Wages? Not that alone. They are sisters—one in the kitchen, one in the parlor: what do they owe each other? Let the mistress ask whether she would be content with a closet for a bedroom; let her ask whether she would expect consideration as well as wages from her mistress. Let the cook imagine what she would desire if she were in the parlor, and some one was serving her in the kitchen—what fidelity, what regularity, what honor. This is Christ's law of honesty: Whatever you would demand of another, that you owe to him. It is a plowshare that runs deep, and were it to run through American society it would be found in many respects revolutionary; but no man can question its inherent and absolute justice.

The third law which Christ propounded as a law of righteousness is the law of possession. It was his affirmation that property is a trust. There is a familiar motto, What is mine is my own. That Jesus Christ emphatically denied. All wealth is really common wealth. Every man is contributing to his neighbor, whether he will or whether he will not. You sat down to your breakfast this morning. Your coffee came from Mexico, your

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sugar from Louisiana, your milk from Orange County, your butter from Ulster County, your beefsteak from Chicago, and your wheat bread from Minneapolis. How many men contributed to make simply the breakfast you ate this morning! How many contributed to make the clothes you wear! And then think how many men are dead who contributed to make this contribution possible! How many lives have been sunk in making the great flour-mill in Minneapolis! How many lives in making the loom that wove the gown you wear! Can you pay the dead? Can you pay even the living? Every man is debtor to every other man. As well might one spring that has contributed to Croton reservoir claim its own separate drops of water, and say, These are mine, as for any man to say, What has come into my possession even by my industry I have made myself. No man ever made his wealth; be it little or much, the whole world has contributed to make it.

Communism affirms that; and communism says, Inasmuch as all property is made in common, let all property be administered in common. Christ drew no such deduction; neither did he condemn it. He said nothing against men's administering their property in common, he said nothing in favor of it; he simply said this: All property is a trust, and whatever man has, be it little or be it much, he holds in trust for his fellow-men. It may be for one fellow-man, and that the babe in the cradle, but he holds it in trust.

A few weeks ago Cornelius Vanderbilt died, leaving I do not suppose any one knows how many millions behind him. We said of him, he was worth a hundred million dollars or more. What does that mean? It simply means that he was the administrator of an enormous trust, held and administered for the benefit of the whole community. With what conscientiousness he administered it we all know. What toil it cost him, sending him overworked to a too early grave, only those who knew him best could appreciate. His wealth was not expended on himself, and, indeed, could not be. He could not wear more clothes, at a time, than you or I, nor eat more food without injuring his digestion, nor live at any one time in more houses. He had some advantages. If he were sick, he could call in what medical attendance he pleased; and yet the poorest man may get the best medical attendance in our great hospitals. He could have what books he chose to read; and yet we are coming to the time when great public libraries will give the best books to all men. What was the difference between Cornelius Vanderbilt with his hundred millions and the workingman with his dollar and a half or two dollars and a half a day? Cornelius Vanderbilt, we say, owned a great railroad. What do we mean by that? He did not ride on it—except now and then. He operated a great highway for the benefit of the people. Our food, our clothes, our provisions, the products of our labor, came and passed on this great highway which he owned and he operated. It was a trust in his hands to administer for the benefit of the American people. And that which eighteen centuries ago was the declaration of Jesus Christ is to-day the declaration of our own courts of justice. It is not only Christianity, it is law to-day; for the courts declare that the great highway belongs to the people, and that the man who seems to own it is but a trustee and must administer it under their control and according to their direction. For my part, gentlemen, I envy no millionaire his wealth. I am not anxious to take five millions or fifty millions of dollars and spend my life in seeing how it can be rightly, wisely, justly used for the benefit of the Nation; the work that God has given me to do is an easier one, and I like it better.

The fourth great principle of justice which Christ enunciated was: "He that would be greatest among you, let him be servant of all." The greatness of a man is measured by the greatness of the service he renders. What are you and I in this world for—to see how much we can get out of it, or to see how much we can put into it? The issue is perfectly simple, and yet it is one of those alphabetic issues that, because it is so simple, men constantly forget. No man is worthy to be called a man who is not ambitious so to live that the world will be left richer and better and happier and wiser because he has lived in it. No man is worthy to be called a man who is, as a rule, idle, if he has work that he can do. If he walks the streets with ragged shoes and

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ragged clothes, he is a tramp; if he travels the continent in Pullman cars and does nothing for the world he lives in, he is the worse tramp of the two, because with less excuse for his idleness. "He that would be greatest among you, let him be servant of all." The issue is clear: Are we here to get, or are we here to give? Is this world a grab-bag in which we all put in our hands, and some get a prize and some a blank, or is it a great confederacy in which every man does something for his fellow-man, and in which the wife and mother does most of all?

I think the gambling spirit in America is doing more harm than drink. It is hard to draw the line, and say what is gambling and what is not. It certainly does not depend on the instruments that are used. The gambling may be done by cards, by dice, by dominoes, by pork, by corn, by stocks—the vice is the same. Wherever, in commerce or trade or its equivalent, a man tries to get something for nothing, he is a dishonest man, whether he does it in ways that put him into the State prison or ways that enable him to keep out of it. Only he who serves is worthy to be called a man, and he who serves the most is the greatest.

The fifth principle which Christ enunciated was the principle of remedy for wrong-doing. Christianity is medicinal. Christianity comes with its offer to help men to be better men; and Christ has told us how we are to accomplish that for our fellow-men. Let me read you his law in his own words:

> Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemy, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven.

Not by wrath, not primarily nor chiefly by pain and penalty, but by love and service, is the world to be made right. The penologists are beginning themselves to accept this principle, and to recognize what I believe is profoundly true—that we need in our country, not a system of justice which will give to every offense its proper proportion of suffering, but a system of mercy which will give to every man who has been thrust into wrong-doing by circumstances, or who has walked into wrong-doing with open eyes and willing feet, a system of redemption, of saving, of love-giving which shall bring him back to virtue.

These are the five great laws which Christ enunciated as laws of social righteousness: First, the law of human brotherhood—we are all one organic whole; second, the law of human justice—put yourself in his place and do to him as you would have him do to you; third, the law of possession—count all property a trust to be administered for the world; fourth, the law of activity—all life is a service, and he is the greatest man who renders the greatest service; and, fifthly, the law of healing—love, not wrath.

As Jesus Christ was about to die, he called the twelve disciples about him and said to them, "A new commandment I give unto you, That ye love one another as I have loved you." His life gave to life a new significance and inspired within it a new spirit. Not that self-sacrifice had never been known before, but never on such a scale and with such an inspiration. He did not merely love his neighbor as he loved himself; he loved men, and gave himself for them. The men whose inhumanity to men he denounced with an invective more bitter than I think is anywhere else to be found in human literature—not the heretics, not the non-church-goers, not the conventionally irreligious men but the Pharisees who devoured widows' houses and for a pretense made long prayers—gathered about this man, leaguing together to destroy him. As he marched to death women followed after him weeping tears of pity, and he turned upon them with the word, "Weep not for me; weep for yourselves." The soldiers laid him on the cross and drove the nails through his quivering hands and feet. He cried for mercy, not for himself, but for the men who were nailing him to the cross. He hung there, while the hot sun beat upon his head and the pestering gnats gathered about him, stinging his unprotected face, and the head throbbed with unutterable anguish, and the pulse grew faint and feeble; and he saw before him his mother and his beloved disciple; and in that hour, when he might well have looked to them for strength, he thought alone of them and their future loneliness, and in broken accents commended them each to

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the other's care: "Mother—look—thy son! Son—look—thy mother!" And so he died. And from that figure comes down through the ages this word, that every man might well honor and revere—Buddhist, Mohammedan, Jew, Christian, or unbeliever—"As I have loved you, that so also ye love one another." This was the consummation of Christ's law of righteousness.

The Things that Remain[1]

THE three canons of criticism suggested, we believe, by Coleridge are, What has the author attempted to do? Is it worth doing? Has he done it well? What the author has attempted to do in this volume is indicated by its title. It is a book for the people; aims to help laymen know what their theology is or may be; is written with a constructive purpose and in a helpful spirit; is not and does not aim to be original—that is, to give new views of theology—but is, as it aims to be, discriminatingly conservative—that is, it would preserve what can be preserved of the ancient possessions of faith, and dismiss the rest with the courtesy due to their old age and long service.

This seems to us well worth doing. It is true that it has been done before. The complaint often made against the new theology that it is destructive is not well grounded. Such men as Edward Caird, A. J. Balfour, Henry Drummond, John Fiske, A. M. Fairbairn, Auguste Sabatier, George A. Gordon, George Harris, W. D. Hyde, J. G. Schurman, Newman Smyth, T. T. Munger, have furnished similar contributions to a restatement of theological belief aimed to conserve the ancient faith and at the same time not contradict the modern reason. It is true also that an increasing number of preachers are attempting with more or less success to render a similar service to their congregations. But these endeavors are none of them final, nor can they be. Some of them, as Edward Caird's, are too abstruse to serve the needs of the lay reader; others of them deal with a single aspect of theology, as George A. Gordon's "Christ of To-Day," or John Fiske's "Destiny of Man;" others of them are sociological rather than theological, like George Harris's "Moral Evolution." The Outlook can bear witness from the many letters received that there are numerous men and women in our time who want such a book as this of Dr. Gladden's; not one to give them new arguments for their old faith, or new faiths to take the place of the old faiths, or criticisms on their old faiths, or a scientific rationalism as a substitute for faith; but a well-considered statement of How much is left of the old doctrines: what science has eliminated; what it has modified; what it has confirmed.

In many ways Dr. Gladden is eminently fitted to perform this task. His distinguishing intellectual characteristic is what has well been called the most uncommon of all the senses, common sense; his most distinguishing moral characteristic is absolute candor. Religious thinkers may be roughly divided into two classes—the mystical and the rationalistic; the best thinkers are compounded of the two. The mystic believes with Pascal that the heart has reasons of its own that the reason knows not of; he believes in vision, and is very apt to believe overmuch in his own visions. If he is an egoist as well as a mystic, he makes his visions a basis of belief for himself and a standard of belief for others. The rationalist believes that all knowledge is founded on the senses and on logical deductions from the senses. With John Cotter Morison, he characterizes as immoral the saying of Christ, "Blessed are they that have not seen and yet have believed." The best thinkers combine the two; they do not fall into the error of thinking that the spiritual sense is infallible, and that its reports are all to be accepted without investigation; nor into the opposite error of imagining that the analytical faculty is also a presentative faculty, nor expect it to furnish them material when it is only competent to analyze material furnished by other faculties. They believe in Paul's counsel and act upon it: "Quench not the Spirit; despise not prophesyings; prove all things; hold fast that which is good." To this

[1] *How Much is Left of the Old Doctrine? A Book for the People.* By Washington Gladden. Houghton, Mifflin & Co., Boston.

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class Dr. Gladden belongs. He accepts and uses the spiritual faculty; respects its witness in others, submits all its witness to cross-examination, and holds fast only that which stands the practical test of spiritual theories, by proving itself serviceable to humanity. It is his distinguishing merit that he is able to apply to spiritual visions—his own and those of others—this practical test, without fear and without irreverence. Nothing seems to him true merely because it is old; nothing true merely because it is new. His volume shows a wide reading, and a capacity to select and utilize for practical purposes what is best adapted to that end.

As might be expected, there are considerable differences in the value of the different chapters of which this volume is composed, consisting as they do of addresses delivered at different times to Dr. Gladden's own congregation. The chapter "Is there a Personal Devil?" does not seem to us to consider a very important topic; the chapter "What is the Bible?" is rather critical than constructive, and fails to bring out as satisfactorily as we should have expected from his previous writings that revelation of God which constitutes the distinctive characteristic of the Bible. On the other hand, the chapters on "Belief in God," "How the Worlds were Made," "What is the Supernatural?" "The Doctrine of the Trinity," "The Word made Flesh," and "How Christ Saves Men," are admirable. The first interprets the Divine Immanence; the second, the evolutionary theory of creation; the third, that supernaturalism which consists in the reign of the spirit over matter; the fourth, a Tri-personality which is more than a triple manifestation and yet is not Tritheism; the fifth, a doctrine of incarnation represented by the phrase God-in-man; the sixth, the doctrine of redemption through a sacrifice which involves in the same Saviour an abhorrence of sin and a pity for the sinner—a redemption of man from his own undoing, not from divine revenge. It is true that the doctrine of the first two may be found in John Fiske, of the third in Horace Bushnell, of the fourth in Dr. Whiton and Dr. Bradford, of the fifth in Dr. Fairbairn and Dr. George A. Gordon, and of the sixth in Maurice and Bushnell; but we do not know of any one volume so compact, and written in so clear and so easily comprehended a style, in which all these interpretations of the old faith are better interpreted to the non-scholastic reader than in Washington Gladden's "How Much is Left?"

Books of the Week

This report of current literature is supplemented by careful reviews of such books as in the judgment of the editors are of special importance to our readers. The absence of comment in this department in many cases indicates that extended review will be made at a later date. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

Biblical Introduction: Old and New Testament. By W. H. Bennett, M.A., and Walter F. Adeney, M.A. Thomas Whittaker, New York. 5×7½ in. 487 pages. $2.

It is with great satisfaction that we greet this volume. It judiciously brings into convenient compass all the books of the Bible in the view which is now taken of each by *modern criticism*, as applied by "*liberal orthodox*" scholars. It is just the sort of introduction needed by those who are unacquainted with the original languages and the technicalities of the critics. The authors have done remarkably well in compressing so much material into so handy a form.

Diuturnal Theory of the Earth, The. By William Andrews. Myra Andrews & Ernest G. Stevens, New York. 5½×8 in. 551 pages. $3.

A unique interest, not devoid of pathos, attaches to this work handsomely published thirteen years after his death by the author's daughter, as a creditable memorial of his scientific work. Mr. Andrews was a shopkeeper in Maryland, fond of scientific studies, especially in geology. His book, the fruit of many years' labor, is devoted to the solution of still baffling problems presented by the surface features of the earth. His "Diuturnal Theory" (Latin *diuturnus*, long-lasting) is briefly this: That, in the course of immense cycles of centuries, the north and south poles of the earth are repeatedly made by a spiral revolution to point opposite to their present facing of the heavens, thus, of course, carrying each pole across the equator. But as the equatorial diameter is constantly 25 miles in excess of the polar, this "diuturnal revolution" of the poles requires a constant transportation of surface matter towards and away from the successive equatorial lines. Hence the discontinuity of the surface features that geology has not yet explained. Astronomers have not yet confirmed Mr. Andrews's theory of polar revolution. And when one reads at the outset that heat is a material substance gravitating toward the earth's center, one's respect for the fine natural aptitude and scholarly spirit of the author is blended with regret that isolation and the lack of training precluded him from making to scientific knowledge the contribution which he desired.

Divine Pedigree of Man, The. By Thomson Jay Hudson, LL.D. A. C. McClurg & Co., Chicago. 4¾×7½ in. 379 pages. $1.50.

In psychology, as in theology, there are the old orthodox and the liberal orthodox parties, and bitterness among the former against the latter. It is not strange, therefore,

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that the more adventurous and pronounced among the latter, as Dr. Hudson, are held in especial scorn among the former. That, however, should hinder no fair-minded person, though a scoffer at Dr. Hudson's book on "The Law of Psychic Phenomena," from recognizing the merit of his present book in its effective demolition of atheistic and materialistic fallacies. It is especially addressed to the large class of clever smatterers in science who have borrowed from a few naturalists the idea that nothing is worthy of belief beyond what can be certified by observable natural phenomena. The gist of the argument is drawn from a study of the evolution of animal life from its lowest form, as seen in the *moneron*, a structureless bit of slime in the bed of the sea. The fundamental proposition of theism, that mind is the producer, not the product, of the evolution, Dr. Hudson has put beyond any rational contradiction. From this he goes on to establish the fundamental point of Christian theism, that the Eternal Mind is also a loving mind; but at the climax the argument becomes too fine-spun to sustain the weight put upon it. That the reproductive act of the moneron, by simple fission of itself creating another, is "primordial altruism," "the first manifestation of love on this earth," does indeed attract belief through its dim relation to the later developments of parental love, but does not compel belief, as the merely theistic part of the argument does. The advocate of Christian theism gains little except on firmer and larger ground.

Going to College. By Waitman Barbe, A.M., M.S. With the Opinions of Fifty Leading College Presidents and Educators. West Virginia University, Morgantown, W. Va. 4½×6½ in. 104 pages.

If conviction were needed as to the value of the higher education, this little book would supply it, with its account of the advantages derived from a college course, and its statements from many leading Americans of the benefits of college training to themselves and others.

Humanism, The New. By Edward Howard Griggs. The American Society for the Extension of University Teaching, Philadelphia. 239 pages. $1.50.

Mr. Griggs has awakened a good deal of interest in the vicinity of New York of late by his power of individual and effective presentation of the subjects in which he is interested. Those subjects are literary, sociological, and religious; everything, in a word, that relates itself directly to the unfolding of the spiritual life in the larger sense of the term. In this volume he presents in effect, if not in intention, his general view of things, and deals with such matters as personality, ideals, historical and social reconstruction, the new social ideals, with a concluding chapter on the religion of humanity. The discussions are not very closely knit together, and the style is discursive rather than concentrated. Reading the successive chapters together conveys the impression that one is dealing with keen insight and generous aspirations rather than a mind of comprehensive grasp and thoroughness. It is the half-thinkers, however, as John Stuart Mill once suggested, who are often specially fruitful. Mr. Griggs is eminently suggestive. It is not necessary to agree with him in order to be stirred by him, nor is it necessary to believe that he has gone to the bottom of his subject in order to get a fresh feeling of influence by contact with his thought. This volume does not lead to many definite conclusions, but it opens doors into many interesting fields.

Kemper and His Contemporaries: Memoir of the Rt. Rev Jackson Kemper. By Greenough White, A.M., B.D. Thomas Whittaker, New York. 5×7½ in. 231 pages. $1.50.

A brief but stirring memorial of an honored name, a man by whom more than all others the churchly life of seven great dioceses may be said to have been molded. The men who did that foundation work in the central West endured hardness, and the record of it found here deserves reading to-day. Were modern Churchmen to share the spirit of Kemper and his associates, they would equal the other denominations in missionary enterprise, instead of lagging behind them. We regret the unworthy reference to the Rev. Elijah Lovejoy, of Alton (page 88), as a blot on the book which should be effaced.

Knights of the Cross, The. By Henryk Sienkiewicz. Translated by Jeremiah Curtin. Little, Brown & Co., Boston. First Half. 412 pages. 5×7 in. $1.

The first part of a great Polish historical novel now being printed as a serial in Poland. We say "great" advisedly, for Mr. Sienkiewicz here equals in force, variety, and tremendous exposition of primitive passions his famous Polish "trilogy"—"With Fire and Sword," "The Deluge," and "Pan Michael." As in those books, the average reader will find the first few pages of "The Knights of the Cross" a thorny path, bristling with unpronounceable names and abounding in not very clear historical narrative, but the story, once fairly entered upon, holds the attention relentlessly, and leaves the reader impatient for the appearance of the second volume. The author absolutely re-creates life on the borders of Poland when that country was semi-barbaric and only just become nominally Christian. War and love are the themes, and they are treated with such dramatic and picturesque effect that the rough chivalry of a knighthood less polished but fully as heroic as that of mediæval western Europe is brought into full light. Coarseness and cruelty are also prominent in the story, as they were in the time and places depicted, and for this reason the story will not please a squeamish or over-delicate taste. It certainly is not a book for the typical "young person;" it is strong meat for the literary digestion that can laugh over Falstaff and see some good in Rabelais. Of immoral tendency, however, there is not the slightest trace in Sienkiewicz's historical fiction. The translation is by Mr. Curtin, who has made the Polish novelist accessible to English readers, and it is admirably done.

Life That Really Is, The. By Lyman Abbott. Wilbur B. Ketcham, New York. 4¾×7¼ in. 320 pages. $1.50.

A volume of sermons preached by Dr. Abbott during the last year of his pastorate in Plymouth Church; many of these sermons have been printed in The Outlook.

Lyrics of Brotherhood. By Richard Burton. Small, Maynard & Co., Boston. 4½×7 in. 75 pages. $1.

Moments with Art. A. C. McClurg & Co., Chicago. 4×6½ in. 199 pages. $1.

Old Hollyhocks and Other Poems and Recitations. By Horace G. Williamson. George C. Shaw, Cincinnati. 4½×7¼ in. 57 pages. $1.

Personal Reminiscences of the Anti-Slavery and Other Reforms and Reformers. By Aaron M. Powell. (Illustrated.) Caslon Press, New York. 5×8 in. 279 pages.

Aaron Powell, who died last May, was one of the last survivors of the well-known band of radical and devoted Abolitionists led by William Lloyd Garrison; moreover, he was a recognized representative in the Society of Friends of various social, political, and religious reforms. This volume of reminiscences, published by his widow, is therefore not merely a personal tribute, but a contribution to the historical records of some of the great reform movements which have claimed public attention in this country during the last fifty years.

Priestcraft, Roman and Other. By H. Martyn Hart, D.D. Thomas Whittaker, New York. 4×6¼ in. 83 pages. 25 cts.

Reed, Mary: Missionary to the Lepers. By John Jackson. Introduction by Rev. F. B. Meyer, B.A. (Illustrated.) Fleming H. Revell Co., New York. 4¾×7½ in. 127 pages. 75c.

Miss Mary Reed is the head of the asylum for lepers at Chandag, India. Having gone to India in 1884 in the service of the Woman's Foreign Missionary Society of the Methodist Church, she discovered, on a visit to America in 1890, that she was infected with leprosy. This she regarded as a providential call to devote her life to the service of sufferers from that disease. The brief narrative is tenderly impressive in its sketch of self-effacing consecration to philanthropy, of burdens borne in pain, and of the power of a sublime faith in withstanding and apparently arresting the progress of disease.

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Sunday-School Hymnal, The. The Heidelberg Press, Philadelphia. 5¼×7¾ in. 347 pages.

Theocritus, The Sicilian Idyls of. (Idyls I.–XIII.) Translated by Marion Miller, Litt.D. Richard G. Badger & Co., Boston. 4¼×5½ in. 125 pages. $1.25.

Dr. Miller has made an interesting experiment in this collection of translations of some of Theocritus's most characteristic and charming work. His aims are clearly disclosed in his very interesting preface. The purpose of the translator may be described briefly as an attempt to turn the pastoral and idyllic poetry of Theocritus into the modern vernacular, and to escape as far as possible from that traditional attitude toward Theocritus which, in his judgment, has seriously handicapped his predecessors in this field. His own departure from the classical standards is not radical, but his skill as a translator is very considerable. The reproduction of a well-known passage for comparison with other translations will bring the quality of this piece of work before the reader:

"I sang. He gave me, with his old, sweet laugh,
Pledge of the Muses' brotherhood, his staff.
Towards Pyxa to the left his way he bent.
Onward to old Lycopeus' farm we went—
Amyntas fair, and Eucritus and I—
And there, couched on sweet mastic, did we lie,
And new-stript vine-leaves. Arching overhead,
Thick boughs of elms and poplar-trees were spread.
Hard by, from out the nymphs' own cave, did fall
The sacred stream with murmur musical.
On shadowed boughs the burnt cicalas plied
Their noisy task; deep in the thorn-brake cried
A little owl; doves moaned, and larks did sing,
And banded bees were buzzing round the spring.
All breathed the scent the harvest season bears;
Beneath us, round us, apples rolled, and pears;
And wild plums weighed the slender branches low;
And wine-jars lost their seals of years ago."

Thoughts and Experiences In and Out of School. By John B. Peaslee, LL.B., Ph.D. Accompanied by Letters from Longfellow, Whittier, Holmes, and Other American Authors. Curts & Jennings, Cincinnati. 5½×7½ in. 396 pages. $1.50.

This volume of autobiographical reminiscences by one of the most successful of American educators is highly suggestive and stimulating. Under the twelve years' superintendency of Dr. Peaslee the Cincinnati schools attained, not only in this country but also abroad, the highest reputation. Both in moral and literary culture he inaugurated a forward movement which, regarding merely the literary interest, Dr. Harris, our present United States Commissioner of Education, pronounced the best thing done for our schools in fifty years. Dr. Peaslee believed in hitching the wagon to a star. His book has a many-sided interest, which, though not every way equal, evinces how much can be accomplished by the combination of insight, courage, and perseverance for the continual improvement of our schools.

World's Orators of Ancient Greece, The. (The University Edition.) Edited by Guy Carleton Lee, Ph.D., with the Collaboration of Mitchell Carroll, Ph.D. Ten Vols. (Illustrated.) Sold only by subscription. G. P. Putnam's Sons, New York. 5¾×6 in.

This is a work at once valuable in substance, masterly in treatment, and sumptuous in form. Now that our legislative assemblies have ceased, as President Hadley says, to be the arena of debate for the creation of public sentiment, and compromise rather than conviction has become the ideal of legislative activity, it is timely to exhibit in complete historical form the vital effectiveness of oratory as the creator of public spirit from the days of old till now. The days of old have much to teach, as well as more recent days. A preacher of some note told us he had been most effectively aided by close study of Athenian oratory. Five, however, of the ten volumes of this series are devoted to the oratory of England and America. The principle on which the selection has proceeded is that the standard of oratorical value is the effectiveness of a speech upon the matter in hand. The selection itself is solidly guaranteed by the number of distinguished scholars co-operating as an advisory council and as associate editors. As compared with any selection made by a single hand, this must henceforth rank as the standard. The translations have been made by those familiar with the subjects of the orations as well as the language. The arrangement is chronological, and the continuity of historical as well as literary interest is brought out in the introductions and appendices, while the development of the several schools of oratory from ancient to modern times is clearly exhibited. The series will contain many orations never before translated into English.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

I would be grateful if you will publish your estimate of the character and influence of Cotton Mather, with comments on his success as a religious teacher and as a writer, mentioning his most useful and readable books. Please name the author of the truest life of Thomas Paine. J. B. S.

Cotton Mather was the conscientious and industrious pastor of the North Church in Boston for upwards of forty years, accustomed to pray for each one by name of its four hundred members in his private devotions—a model of fidelity to his charge. He was philanthropic, and promoted the organization of a score of charitable societies, besides undertaking the evangelization of the negroes. He was public-spirited, efficient in introducing against popular opposition inoculation for the smallpox, and was probably, as Palfrey says, the chief author of the Declaration of the Bostonians justifying their forcible deposition of the royal governor Andros. His faults were in a somewhat irritable and arbitrary temper, and lack of due humility. In common with noted men of his time, he promoted, though sincerely, the popular delusion of witchcraft. He produced three hundred and eighty-two printed works, mostly small books and sermons, besides MSS. still unpublished. Which of these are the "most readable" depends on the reader's particular interest. His "Magnalia Christi Americana" (Hartford, 1820, 2 vols.) is the oftenest quoted now—a rather undigested ecclesiastical history of New England. But his "Essays to Do Good" were acknowledged by Dr. Franklin to have influenced him in some turning-points of his life. For at least one saying he should be held in undying esteem, viz., that "The terms of communion should run parallel to the terms of salvation." As to Thomas Paine, read his Life by Moncure D. Conway.

In your reply to "A Perplexed Reader," referring to the resurrection of Jesus, you say that it is "one of the best substantiated facts in ancient history." Will you kindly give me your authority? One of the ablest lawyers in this city gives as a reason for his disbelief in the resurrection of our Saviour the fact that no early (profane) writer makes any reference to the subject excepting a brief reference of Pliny (he assumes that the reference of Josephus is an interpolation). Can you aid me with any additional "substantial fact"? W. K. A.

That the testimony of heathen writers is necessary to give validity to the historical statements of the New Testament is not an opinion which has much, if any,

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support among historical students. Contemporaneous monuments have always been considered first-class evidence. Strauss, whose mythical theory has been thoroughly discredited, admits that the existence of the Church is a monument at least to contemporaneous belief in the resurrection. The weekly observance of the Lord's Day since the time of John and Paul, who refer to it, is another monument. The question is divisible: (1) Certain extraordinary phenomena occurred. As to this there is practical unanimity. (2) What was the exact nature of those phenomena described as "the resurrection"? On this Christian opinion is not yet agreed.

I take it for granted that the so-called visible Church has a Biblical or Christ foundation, and is supposed to be built upon lines presented in Holy Writ. If this be the case, I would like to know the authority for the establishment of expensive churches, the paying of large salaries to ministers, the expense of music, and other things connected with the Church which make it impossible to distribute religion through it except at great expense, which expense therefore effectively bars out, although it may be theoretically claimed that it does not, the poor who do not care to worship in charity churches—and then there are not near enough charity churches. As I understand it, Christ came for the benefit of the poor as well as for the well-to-do and the rich, and there appears to be no church for them, except the few mission churches. I have had experience with several representative churches, and they have all been more or less financial institutions, practically close corporations for the benefit of pew-holders, although pretending to be free. It seems to me Christ did not say anything about churches of this kind, but as they constitute about ninety-nine per cent. of all the churches we have, it would seem that the Church is not founded upon Christ's desires. M. W. K.

If a group of residents in a district where it costs $100,000 and upwards to get a site for a church decide to build one there, expensive as it must be, the burden of proof rests on those who question their right. Provided it is hospitable to all comers, a million-dollar edifice, with all appointments proportionate, is as much a house of God as the cheapest. The writer has had much practical experience in self-supporting churches where there were few or no rich, and knows that—whatever be true in special cases—the contrast between wealth and poverty, or the expense involved in church-going, is of inconsiderable importance among the causes alleged as repelling the poor from the churches, *i. e.*, some (as we think, a few) Protestant churches; no one alleges the Catholic churches as at fault in this point.

1. Is it evident from Matthew xxviii., 1, that our Lord rose from the tomb on the Sabbath day of the Jews, or Saturday? If not, how do you interpret the passage? 2. I was much interested in your editorial "England in Adversity." Doubtless there are many aching hearts in the mother country; but why not give the meed of sympathy to the "God-fearing and Bible-loving" Boers? Are they not fighting for national independence? Did not the Outlanders know, before migration, the naturalization laws of the Transvaal Republic? Did not England refuse to leave the question to arbitration? Are not the Boers the realest like Cromwell's Puritans of any living people? W. P. E.

1. The critical authority of expert linguists is decisive for translating the opening words of verse 1, "Now at the end of the sabbath," or "after the sabbath was past." 2. We must refer our correspondent to the various articles and editorials on this general subject heretofore printed in The Outlook.

1. Kindly tell me what you think is the meaning of Luke xii., 33, the first clause; also Luke xiv., 12. 2. Can you give the title of a simple book on the ante-natal culture of the child? J. L.

1. The first text teaches that the exercise of charity is so essential to character that it must not be neglected, even though it requires some sacrifice to obtain the means for it. The second text must be understood like that in Matthew vi., 19, 20, which does not discourage laying up against a rainy day, but points to a higher interest which in our worldly prudence must not be neglected. 2. We have made some inquiry without discovering anything satisfactory.

Your kind answer to the questions I sent you prompts me to write you again. 1. About 1490 B.C. "the Lord spake unto Moses, saying, 'He that killeth any man shall surely be put to death;' 'Eye for eye, tooth for tooth,'" etc. 1521 years afterwards the same Lord said, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil," etc. How can these expressions be truly said to emanate from an immutable being, or a being of infinite mercy? 2. Does not the reading of the twenty-first and twenty-second chapters of Second Chronicles make Ahaziah, the son, two years older than his father, Jehoram? Please explain. E. R. T.

1. Several answers from various points of view might be given. One is this: Moral progress consists of successive steps. In a barbarous society it might be well to begin by setting limits to revenge, "An eye for an eye," not two for one. Again: Ancient and modern idioms of speech differ. Where we say, Conscience, or sacred convictions, dictate, the Hebrews said, The Lord spake. Any tenable theory of inspiration must allow for the imperfections of the mental medium through which the divine light must pass. Again: Jesus was not laying down a social law for all men, but a rule of action for a persecuted and missionary church. This appears from the fact that the church followed the rule, and so wore out the persecutors. 2. The true reading is given in the parallel passage, 2 Kings viii., 26.

Where can I find the remaining stanzas of Mary A. Lathbury's prize poem, which begins:

"Children of yesterday,
Heirs of to-morrow,
What are you weaving—
Labor and sorrow?
Look to your looms again!
Faster and faster
Fly the great shuttles
Prepared by the Master;
Life's in the loom!
Room for it—Room!"

J. H. B.

The writer would be very grateful if any correspondent of The Outlook could furnish a poem by Gerald Massey entitled "Jerusalem the Golden." Also a poem, author unknown, entitled "Thanksgiving," of which the first verse is:

"Let us thank Him for the rose
Which the summer season lends;
For each blade of grass that grows,
And the sunshine that He sends."

A. T. M.

Can you tell me where to find the couplets of poems entitled "No Cross, No Crown"? The first of the two poems either is, or is very much like, the one by Mrs. Charles Hobart beginning "It was a time of sadness," etc., and entitled "The Changed Cross." The other was a companion to the first, and is the one I cannot find. The thought in it was, the blessedness of receiving the crown because of having faithfully borne the cross. W. V. J.

Can any one give the whole text of the version of the Twenty-third Psalm beginning,

"The Lord is my Shepherd, my Keeper and Guide;
Whatever I want, He will kindly provide."

As I remember, the author was the Rev. W. A. Duy, an Episcopal clergyman of Philadelphia, a Geneva man, who died in the late forties or early fifties. W. W.

In the introduction to his "Iliad of India" Edwin Arnold quotes the lines,

"The gate of heaven opens to none alone:
Save thou one soul, and it shall save thine own,"

and says they are by an American poet. Where can they be found? R. S. N.

Please inform me just where and by whom this quotation is: "Time was, time is, but time shall be no more." L. S. E.

"E. H. R." will find the story of "Arnon" by Amélie Rives in "Harper's Magazine" for November, 1887. J. F. H.

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Correspondence

Suffrage Qualifications

To the Editors of The Outlook:

Governor Roosevelt, in his letter to The Outlook of December 16, has singled out one point in Secretary Root's very able and suggestive report for comment and approval; that is, the Secretary's recommendation as to the reorganization of our regular army. On this point Governor Roosevelt is specially qualified to speak, both from expert knowledge of the present condition of our army and of its many and grave defects of organization, so prominently brought to light by our recent short struggle with Spain. There can hardly be any question that, had Spain's military organization not been found to be in even a worse condition than ours, and had not our navy performed its part so magnificently, we would have suffered most severely, both in blood and treasure, for our inefficient and defective army organization. It is, therefore, greatly to be desired that Congress should give due attention to the suggestions both of Secretary Root and of Governor Roosevelt, so that we may not again be caught so ill prepared. In peace prepare for war, is a very correct maxim, and we would do well not to be caught napping again. Our next antagonist is not likely to be a poor old decrepit, demoralized, and bankrupt power like Spain.

But there is another point of the Secretary's report which to my mind is almost, if not quite, of equal importance, and to which I desire as a Southern Republican to call the attention of your readers very briefly. In speaking of the organization of a civil government for the island of Puerto Rico, he says: "I think the basis of suffrage should be that all who can read and write, or who hold property up to a specified small amount, may vote, and no others. With a sufficient system of free primary education, the entire people should acquire the suffrage on this basis fully as soon as they are capable of using it understandingly." Here is briefly and clearly stated what ought to be the basis of suffrage everywhere, but especially where there exists a large percentage of illiteracy. The Secretary has manifestly been a careful observer of the grave errors of the Reconstruction measures in granting universal suffrage to the newly emancipated race at the close of the Civil War, and would avoid having this error repeated in the case of our new acquisitions in the West Indies and in the Pacific. In this he shows both wisdom and patriotism. There can hardly be any question, it seems to me, that to this one grave error of Reconstruction must be attributed mainly the lawlessness and manifold disorders that have since prevailed between the races in a number of the Southern States. It fomented discord instead of harmony and friendly relations between them. It was this error that foisted upon the South the most corrupt and incompetent governments—the veriest caricatures of government—ever imposed, perhaps, on civilized communities. So outrageously and unblushingly bad were they in a number of States, notably perhaps in South Carolina, that it made even cheating and fraud and violence at the polls to get rid of them seem to good citizens at the time an absolute necessity, and almost a political virtue. To this error, too, must be attributed the bitterness and strife and riots and quasi-warfare that have existed at times between the two races and the two great political parties in certain localities, and which have cast an odium on the very name of "Republicanism" to the present day. If there be an "ineradicable hatred" between the two races, as ex-Senator Butler, of this State, insists, which I do not admit, it is due primarily and chiefly to this grave error of Reconstruction. Could we at the South, even at this late date, after so much harm has been done, secure fair and impartial suffrage laws with the qualifications recommended by Secretary Root for Puerto Rico, and applicable alike to both races, I entertain no doubt that we should in a very short time witness a marked improvement in our race problem, and what now seems to some to be "ineradicable hatred" would gradually give place to friendly and perhaps even cordial relations between the two races.

But Congress ought at least to take a

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lesson from the errors of Reconstruction, and avoid the imposition of any such grave dangers on our new acquisitions. It would be both unwise and unpatriotic in a high degree to inflict on these the curse of universal, unqualified suffrage, which would almost inevitably result in long years of turmoil and strife and misgovernment, such as we are still suffering from at the South. It is true that we no longer have universal suffrage, *de facto*, but we have in its stead what is even worse, cheating and fraud and trickery of all kinds, to hinder fair and honest elections. What was done at first as a quasi-necessity to get rid of "Radicalism" has grown into a system against the political opponent, white or colored, Democrat or Republican, as, for instance, "Tillmanism" in South Carolina, and "Goebelism" in Kentucky. I may here state also that Booker T. Washington, the most eminent representative of his race, takes precisely the same view of the suffrage question as Secretary Root. As a remedy for our race troubles at the South, he says, let "an educational and property qualification for the exercise of the franchise be prescribed that will apply fairly and squarely to both races."

This is precisely the idea the writer advocated and urged on Mr. Sumner and other Republican leaders in Reconstruction days, and events since have only tended to confirm the correctness of my position. Mr. Sumner, the most able and eloquent of those leaders, and a good friend of mine, answered me that no man was more in favor of an intelligence qualification for voting than he, but that the enactment of the "Black Code," so called, in South Carolina, and similar enactments elsewhere, designed to keep the ex-slave in a state of serfdom or peonage, made it absolutely necessary to confer on him the right to vote, so that he could protect himself. This was done, and what a lamentable failure it has proved is now generally recognized. Let Congress, then, not commit the folly and crime of repeating this mistake by imposing universal suffrage on our new acquisitions of territory.

There is just one other point in Secretary Root's report to which I desire to call attention in a few words. He says: "Wherever it is necessary to employ Americans, except in the chief offices, a system of civil service examination should be provided, under which requests from the Governor of Puerto Rico for suitable persons to be appointed may be filled."

Unquestionably, to my mind, one of the most serious objections that can be urged against colonial possessions under our Government is the want of a well-regulated civil service—one that would make character and capacity and merit the basis of appointment and tenure, instead of favoritism, political influence, and party service—the principle of "to the victors belong the spoils," which still so extensively prevails, in spite of party pledges and the efforts of good men to get rid of it. This system is bad enough here at home, as well as in our consular and diplomatic service, but introduced into our colonial service it would be infinitely worse, and little if any improvement on the Spanish service from which we have liberated them. Let then, by all means, this recommendation of Secretary Root be adopted by Congress in providing civil governments for all our new possessions, and the rules made so strict and stringent that they cannot be evaded by the wily politician.

B. O. D.

Newberry, S. C.

Deeds, Not Creeds

To the Editors of The Outlook:

In reading the newspaper reports of the movement started in Brooklyn to perpetuate the memory of the greatly lamented American priest, Father Malone, I was agreeably surprised to see that the credit for originating and pushing this worthy movement belongs to a Jewish lady, Mrs. D. Marks, of Brooklyn, who had originally set aside a certain sum of money for this object in her will, executed some time ago.

The most significant thing about this incident is that this lady (according to her printed statement), while paying tribute to the memory of the deceased Catholic priest, does not swerve one iota from her allegiance and loyalty to her own faith. She simply wishes to emphasize her appreciation of the priest who, during his lifetime, so nobly served his fellowmen, without regard to their creed, race, or color. In her reverence for this priest's noble *deeds* this Jewish lady cares naught for his Catholic *creeds*. She is even willing that his monument should stand in a

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Catholic edifice, so long as it will keep his memory green.

Any one who is familiar with the serious evils resulting from the religious and race prejudices still prevailing among the nationalities, sects, and factions crowded together in our large cities will surely not fail to welcome such evidence of inter-racial fraternity and good will as Mrs. Marks's generosity presents. All our troublesome questions of the day, like that of capital and labor, good government, higher education, etc., would become far easier of solution if there were more of this genuine good will and mutual respect in our Babel of tongues and races. And I venture to suggest that clergymen of all denominations would render the greatest service to their parishioners and to our country by instilling into the minds of the young the truth that men and women should be judged by their *deeds* rather than by their *creeds*, and that one need not lose his own convictions while respecting those of his neighbor.

Let me say in conclusion that, in my experience, the familiar East Side of New York City has been vastly improved of late, more through the efforts of small bands of Settlement workers, who *carry their cross in their hearts*, than by the many "missionaries" paid to convert the East Side heathen by song and prayer.

Yours for genuine assimilation,

GREGORY WEINSTEIN.

New York City.

War and Peace

Two of the most noteworthy poems occasioned by the war in South Africa have recently appeared in England. Mr. Hardy's "A Christmas Ghost Story" appeared in the "Westminster Gazette." H. H. F.'s "Confessional"—far the best of the many poems suggested by Mr. Kipling's "Recessional"—we find in the London "Academy."

CONFESSIONAL

By H. H. F.

Lord God, whom we besought so late
  Thou wouldst not suffer us forget
Thy Name and our weak human state—
  Have patience, Lord, a little yet.

To-day no pomp of empire fills
  The wintry land; amazed and awed
We watch Thy slowly grinding Mills
  Mete out to us our just reward.

To-day, by foemen sore beset,
  Dismayed we draw our destined Lot.
We prayed to Thee, "Lest we forget,"
  And, even as we prayed, forgot.

With foolish, rash, vainglorious words
  And sorry self-sufficiency
We boasted, girding on our swords,
  As those who laid their armor by.

Wherefore the curse upon us lies
  Of warriors all unready found,
Of braggarts blinded to despise
  Their foe before the trumpet's sound.

Humbly we call upon Thy Name,
  Ere sounds once more the grim assault.
We do confess, O Lord, with shame,
  Our fault, our very grievous fault.

Give back our fathers' stern disdain
  Of idle brag and empty boast,
So shall we stand erect again
  And face unmoved the hostile host.

A CHRISTMAS GHOST STORY

By Thomas Hardy

South of the Line, inland from far Durban,
There lies—be he or not your countryman—
A fellow-mortal. Riddled are his bones,
But 'mid the breeze his puzzled phantom moans
Nightly to clear Canopus—fain to know
By whom, and when, the All-Earth-Gladdening Law
Of Peace, brought in by Some One crucified,
Was ruled to be inept, and set aside?

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FOR THE LITTLE PEOPLE

A Municipal Reform

By Amos R. Wells

"If I were Street Commissioner," said Jimmy Bright to me,
"I'd see that streets and avenues were named more fittingly.
For instance, there is High Street, a name that should apply
Where all the lordly salesmen are more than six feet high.
And Congress Street should be the place where statesmen rendezvous,
While nothing old should be allowed upon a street called New.
The worthy name of Washington should nobly advertise
A street of honest tradesmen where no one ever lies.
I'd stay away from Cross Street, or, if I *must* go there,
I'd carry so much patience that they'd rename it 'Fair.'
The widest street I'd call Broadway, and add a law thereto
That no one ever should create a broader avenue.
Fine dames with satin garments and manners quite ornate
Should always hold receptions upon the street called State.
The auctioneers and pawnbrokers Exchange Street ought to hold,
And Water Street should be the place where stocks are bought and sold.
The names of streets and facts of streets ought better to agree.
They *would*, if *I* could name the streets," said Jimmy Bright to me.

A Little Girl and a Book

By Mary Allaire

We met in a street-car, this little girl and I. It was in New York City. When I saw her, I knew at once she was a little country girl. Her clothes fitted her, and were just what little city girls are wearing to-day, so it was not her clothes that made me think so. Her manners were simple and gentle and easy. How, then, do you suppose I knew she was from the country? Because, when she entered the car, she looked about as though she was ready to greet a room full of friends. It was evident that she lived where she knew everybody and everybody knew her.

She stood for a moment, and then I made room for her, and she sat beside me. I was reading the daily paper, but in my lap was a book about butterflies, a book with a very pretty cover.

The little girl showed her interest in the book with greatest frankness.

"Would you like to look at the book?" With a bright, sweet smile, she put out her hand, saying, "Very much."

This book had many pictures of butterflies in colors. Her little suppressed cries of delight would have gladdened the heart of the man who wrote that book. Besides the many colored pictures of butterflies, there were many pictures of butterflies printed in black and white; so beautifully were they printed that to me they seemed to have color.

The little girl was so much more interesting than the daily paper that I put it down to listen and talk to her.

"I've found some beautiful ones, but none so beautiful as this one," she said, pointing to one of the most beautiful of the colored pictures.

"Did you ever hear butterflies called flying flowers?" I asked her.

A wave of color swept over her face, and her blue eyes shone with delight. "Why, that's what they are!" she exclaimed. "How beautiful!" and after a moment, "How true!"

You may be sure we were friends at once.

Turning the pages of the book, she stopped at one picture printed in black and white.

"Up our way," she commented, "we never have them so dark." Her eyes were almost black, she was so puzzled to account for the very dark butterflies.

I called her attention to what was said about this picture.

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"Among the butterflies that crowd the blossoms of the thistles and milkweed, every one must have noted the great fulvous, brown-spotted, round-winged species with large gleaming silvery spots on the under side of the hind wings."

"Why, I know that one!" she exclaimed, with surprise.

Then I explained that the dark pictures were printed with black printer's ink like the letterpress which gave a description of the colors; the dark pictures, showing the forms, lines, and spots, helped to identify the butterfly when we saw it out-of-doors.

"I'm so glad to know that," was her comment, with a smile.

We turned the pages of the book, and learned many interesting facts about butterflies that will help us to enjoy the great beautiful out-of-door world next summer.

We had to part, this little girl and I, but, sadder still, I had to take my book, for I wanted to use it that day.

Always when I get into a car on that line I shall remember the little girl, with the friendly smile, who loved butterflies.

Some Strange Expressions

There are English and Dutch children in the Transvaal, where war is now raging between the English and the Boers, as the people who govern that country are called. The children of the English learn many words and phrases from the children of the Dutch, and the Dutch children from the English.

Everybody owns a dog in that country. As you walk along the streets you will hear the word "voetsak," pronounced "footsack," which means "get out" or "go away." Strangers have thought that "voetsak" was a favorite name for dogs. "Wacht een beitje" means "wait a bit." This is also the name given to a wild plant with thorns which catch and hold the clothing. "Pas of" means "look out." Many signs bearing this legend were hung up at the agricultural fair held in one of the cities: "Pas of voör zakkenrollers." It meant, "Look out for pickpockets." If a man is incapable, it is said of him, "He can't ride for sour apples." When a man wishes to convey the impression that he is capable, he says, "I'll watch it."

Dutch is the language of the Transvaal. It is the language of the schools and the newspapers, except the few printed for Englishmen. But the combination of the two languages and the attempt to express the same idea makes often a curious mixture of both.

Jim

Jim is a small dog owned by a wealthy New York man, who visits one of the hotels where there are kennels for the dogs of the guests, as dogs are not allowed anywhere else in the hotel. Jim came down from the country. His master took him walking, two or three times stopping for a few minutes at this hotel. Two weeks after his return to the city, Jim disappeared from his home. Word was sent to the police, and the dog was advertised. His owner was in this hotel two or three days after Jim disappeared, and asked that all the servants be told of Jim's disappearance. "Why, there is a dog like that downstairs now," said the proprietor. Sure enough, Jim had wandered away from home, and for some reason entered this hotel. He was found in one of the halls and taken to the kennels. He was evidently looking for his master. Wise Jim!

The Steeple that Grew

In the State of Washington, years ago, before it was a State, a tiny church was built beside a big tree. The reason it was built on that site was that the rector, who was to have charge, thought the tree would make such a fine steeple. So it has. A cage for a bell, surmounted by a cross, was put on top of the tree, the rope for ringing the bell being carried down on the trunk. An English ivy grows on the tree. It found a chink in the roof, and pushed its way through, and now decorates the interior of the tiny church as well as the steeple. It took one week to build the church, but the steeple has been growing five hundred years.

North Wind

By Florence A. Camp

[From the Child Garden]

"North Wind, North Wind, oh whither so fast?"
The answer whistled back on the blast:
"To yonder clouds I'm hurrying by
To blow the snowflakes down from the sky."

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